

COLONIZATION HERALD,

AND

GENERAL REGISTER.

VOL. I.

JANUARY, 1839.

No. 1.

CENTRAL AFRICA.

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OF AFRICA, the least known of the great divisions of the earth, there is still enough revealed to excite an intense interest in her past history and future fortunes. What a crowd of emotions does the very mention of Egypt summon up! To what a feeling of abasement does the cruelty and oppression of man exercised upon his fellow man give rise, in a retrospect of the history of the slave trade in Western Africa, during the last three centuries! On the antiquities in the land of the Pharoahs it is not our purpose, however, now to dwell: nor shall we speak of the countries to the south; Nubia and Abyssinia; nor of the various fortunes of the ancient Mauritania, Barbary of the present day, except as introductory to a fuller notice of that region which has excited and must for ages fix the attention of the philanthropist and Christian. We refer to that central portion of Africa, extending from the Great Desert on the north, to a supposed similar though less extensive desert in the south, and from the Atlantic ocean, which bounds it on the west, to Nubia and Abyssinia, which limit it on the west. This is the land of the Negro Race, beyond which if we add the country of Lower Guinea, extending along the western coast to the south; it has never passed except in the bonds of slavery.

Of the geographical extent and importance morally of this vast region compared with the so much more spoken of states of Barbary, an idea is readily obtained by a very brief calculation. BARBARY, though a long line of territory, measuring from Mogadore, in the western part of Morocco, to the Eastern limits of Tripoli, which adjoins Egypt, nearly two thousand miles, is, in breadth, seldom over one hundred; and in many places is not more than five or six; its average breadth has been estimated at about fifty or sixty miles. The limits are, to the north, the Mediterranean sea, and to the south, the great Atlas chain of mountains. On the southern side of this range is a plain stretching without defined limits to the south. it is called the *Land of Dates*, and though possessing naturally the same dry and desert character as the bordering regions, it derives from the streams

poured down from the Aulas a certain degree of fertility, which continues to the places where these are absorbed in the sand, or expanded into lakes.

CENTRAL AFRICA, on the other hand, bounded by the great desert of Sahara to the north which separates it from Barbary, and by another desert to the south, by which it is divided from Southern Africa; and extending from the Atlantic ocean to Nubia and Abyssinia, as already stated, is, in extent of territory, fertility of soil, climate and population, of far greater importance than the region just mentioned. Geographers speak of this great division of the continent under two heads, of Western Africa, and Central Africa; but the attempt at distinction is arbitrary, and we shall consider them both under the latter designation. The southern limits of Central Africa proper is the range called the *Mountains of the Moon*, or *Kong Mountains*. These traverse the entire continent from east to west and serve as a barrier against the encroachments and desolating influence of the desert to the south. They first appear on the western coast near Sierra Leone, where their lofty peaks, called the *Mountains of the Lions* overlook the Atlantic. The southern and western boundary, which we would assign to Central Africa, is the range already mentioned of the *Kong and Mountains of the Moon*, from the twentieth degree of east longitude to where they are traversed by the *Quorra* river near the Gulf of Guinea; then in a line down this river to its mouth, and thence along the Atlantic coast west and north to Cape Blanca or near the beginning of the great desert. Conformably with this division, Central Africa will include Senegambia and Upper Guinea and the settlements English, French, Portuguese, and American, which are commonly regarded as parts of Western Africa. Our reason for this arrangement is the continuous countries from west to east, all inhabited, with few exceptions, by the negro race; and this region, with the addition of Lower Guinea, along the coast to the southward, being the proper, at least the only home and abiding place which it has yet found, from the earliest date to the present day. Whenever the negro people have passed the limits of Central Africa, whether to the north through the desert to Barbary, or to the east into Egypt and Nubia, or to the west by sea, they have done so by the violence and superior force of others; they have been entrapped, manacled, and confined; and in foreign lands doomed to slavery, with all its ills and all its horrors.

CENTRAL AFRICA, according to the limits which we assign to it on this occasion, extends from the twenty-fifth degree of east to the seventeenth of west longitude, and from the fifth to the sixteenth degree of north latitude; being nearly fifteen hundred miles in length, by seven hundred and fifty in breadth, and forming a square surface of more than a million of miles. Beginning at the western coast, it includes *Senegambia* or the region watered by the two rivers, the *Senegal* and the *Gambia*, *Upper Guinea*; and in the interior, going eastwardly, *Soudain*, *Bornou* and *Tucror*.

Senegambia is inhabited chiefly by three nations of the negro race, viz. the *Foulahs*, the *Mandingoes*, and the *Jalofs*. The *Feloops* are another wild and rude people, who inhabit the shores to the south of the *Gambia*. The *Timmanees* are inhabitants of the country which border on that part of the coast in which the British colony of *Sierra Leone* is situated, and

are represented to be the chief agents in the slave trade. They are described as hospitable, treacherous, and avaricious.

The people in the neighborhood of the American colonies of *Liberia*, are the *Deys*, an indolent and inoffensive people, occupying the coast on both sides of the Mesurado to the number of 7000 or 8000; the *Bassas*, also peaceful but more industrious and numerous, further south, and the *Queahs* and *Condoes* in the interior. There are, also, scattered settlements of *Kroomen*, whose native country is near Cape Palmas, and who are a laborious and hardy race, acting as pilots, porters, and oarsmen of the trading vessels on the coast.

From the Mesurado to Cape Palmas extends what is called commonly the *Grain* or *Malaghetta Coast* of Guinea. Beyond Cape Palmas, the coast turning to the north east, and reaching as far as Cape Apollonia, is called the *Ivory Coast*.

From Apollonia to the Rio Volta extends what is called the *Gold Coast* of Africa. The kingdoms in the interior are, now, all under the sway of the *Ashantees*.

On the eastern side of the Rio Volta commences what Europeans have called the *Slave Coast*; not, however, on account of this alone being the region from which slaves are procured, but because these were of the most docile and tractable character. The country in the interior consisted originally of the two kingdoms of *Whidah* and *Ardrah*, forming the most populous and the best cultivated parts of the African coast. The whole of it was represented to be like a garden, covered with fruits and grain of every description. Amid this abundance the *Whidahs* having become luxurious and effeminate, were unable to make head against the warlike power of *Dahomey*, in the interior, which invaded and conquered them at the beginning of the last century. The first ravages were dreadful, and the country was rendered almost a desert, nor has its peaceful submission ever allowed it to regain its former prosperity.

We shall not, at this time, attempt even, an enumeration of the different kingdoms and people of Central or inland Africa, but conclude this imperfect sketch by some notices of the state of moral degradation into which the inhabitants of Western Africa, in the countries already mentioned, are reduced. Hereafter, we may find it convenient to describe in brief outline the physical geography and products of the soil and the commerce of these vast regions.

We shall avail largely in our subsequent remarks, as we have done in the preceding ones, of the *Encyclopedia of Geography*.* "It is impossible," says the author of this work, "to name a region tolerably peopled, where any progress at all has been made in the arts, which is so completely illiterate as Negro Africa. It is not enough to say that it has neither books, authors nor learned men. In no part of this extended region is there an alphabet or hieroglyphic, or even a picture or symbol of any description. All those refined processes, by which the ideas of one mind are made to pass into those of another, are entirely unknown. The facility of subsistence, and the absence of circumstances tending to rouse the intellectual energies, are doubtless the causes of this singular

* Philadelphia: Carey, Lea & Blanchard, 3 vols.: a work of great value, which ought to find a place in every family library.

deficiency ; for, as already observed, there can be no ground to presume any original want in the capacity of the negro. Their powers of oratory, and their skill in politics and war, indicate talents which, under proper impulse, would lead to excellence in literary composition. In the more improved nations, there has been found to exist an oral literature, traditional songs and poems, the recitation of which is listened to with delight."

POLYAMY, throughout all tropical Africa, has no limit but that of ability to maintain a considerable number of wives. It forms even a source of wealth, for, except the principal wife, who is mistress of the household, and the sacred wife, who is consecrated to the fetiche, all are made to work hard, both in tilling the fields, and in manufacturing mats and cloths.

IDOLATRY AND SUPERSTITION of religion, as embracing the belief in a supremely wise and good ruler of the universe, and in a future state of moral retribution, the negroes have very obscure conceptions ; while almost every superstition which can degrade the human mind reigns in full sway. To express generally what is sacred, what is forbidden, what is endowed with supernatural powers, either beneficent or malignant, they employ the term *fetiche*. Every thing which strikes the fancy of a negro is made his fetiche. The grand or natural fetiches are rocks, hills or trees of remarkable size and beauty. But there are fantastic objects of veneration, which each individual adopts and carries about with him. Such are, a piece of ornamented wood, the teeth of a dog, tiger, or elephant, a goat's head, a fish bone or the end of a ram's horn. Some merely carry branches of trees, or a bunch of cords made of bark. They set up these fetiches in the houses, the fields or the centre of the villages, erect altars to them and place before them dishes of rice, maize and fruits. The framing of these fantastic objects of African worship, and selling them at an enormous price, forms the chief occupation of the African priesthood.

The people cherish the general belief of a future state, little connected, however, with any idea of moral retribution. The question is, whether they have faithfully observed the promises made to the fetiche, and forborne every thing by which he could be offended. According to their ideas, the future world will be a counterpart of this ; will present the same objects to the senses, the same enjoyments, and the same distinction of ranks in society. Upon this belief are founded proceedings not only absurd, but of the most violent and atrocious description. A profusion of wealth is buried in the grave of the deceased, who is supposed to carry it into the other world : and human victims are sacrificed often in whole hecatombs, under the delusion that they will attend as his guards and ministers in the future mansion. This savage superstition prevails to a peculiar extent in those great interior monarchies, which, in other respects are more civilized than the rest of Western Africa.

HUMAN SCRIFICES.—The countries on the waters of the Mesurado and Sherbro in the interior are inhabited by a people entirely negro in religion and manners. Travellers enumerate the kingdoms of Bulm, Quoja, Monon and Folga, which they sometimes even dignify with the title of empires. The sovereigns are in general absolute, and their obsequies are celebrated with human sacrifices, though not to the same frightful extent as in some of the countries to the east.

In the interior, from the Grain Coast, the state of society is nearly the same as in the countries just described; the sovereigns absolute, human sacrifices prevalent to a certain extent, and also self-immolation, the wife being in many cases expected to sacrifice herself at the grave of her husband.

But the Ashantee people, who are the most numerous of any in Western Africa, are they who have acquired the most horrible notoriety for their surpassing barbarism, especially in the vast amount of human sacrifices. There are two annual customs, as they are called, in which the king and chief men seek to propitiate the manes of their ancestors by a crowd of victims. Foreign slaves and criminals are selected in preference; but as each seeks to multiply the number, unprotected persons cannot walk abroad without the hazard of being seized and immolated. At the death of any of the royal family, victims must bleed in thousands; and the same is the case when the king seeks from the powers above, favourable omens respecting any great projected undertaking. The abuse of polygamy is also carried to the highest pitch. The legal allowance of wives for the king is upwards of three thousand, selected from the fairest damsels in his dominions. These unfortunate creatures are treated with the greatest cruelty, and often put to death.

Dahomey is governed upon the same system as Ashantee, and with all its deformities, which it carries to a still more violent excess. The bloody customs take place on a still greater scale; and the bodies of the victims, instead of being interred are hung up on the walls and allowed to putrify. Human skulls make the favorite ornament of the palaces and temples, and the king has his sleeping apartment paved with them. His wives are kept up to an equal number with those of the king of Ashantee. All the female sex is considered as at the king's disposal, and an annual assemblage takes place, when, having made a large selection for himself, he distributes the remainder among his grandees, who are bound to receive them with the humblest gratitude.

The practice of human sacrifice prevails in Eyeo or Hio, an extensive country of Central Africa, though not quite to the same degree as in Ashantee and Dahomey. On the demise of the king or of any great chief, his principal officers and favourite wives are doomed to die along with him. Most tragical scenes are thus presented, as the devotion is by no means voluntary, but the necessity of it imposed by public opinion, produces the deepest distress both in the prospect and in its actual arrival.

Here we may pause and ask the reader to meditate for a brief period on the moral darkness which now overspreads Central Africa, and the whole of the Negro race who inhabit it. To the first emotions of horror at the scenes continually enacted in that benighted land, will naturally succeed a longing desire to bring about a change and a reform, the most marked feature of which would be the substitution of Christianity for paganism, and the introduction of those institutions, political and social, which find in Christianity alone a guarantee and support. Who that desires such a change or reformation can look with indifference on the effects already made and in progress on the Western Coast of Africa by means of the colonies in Liberia, to bring about this consummation. Is not the simple annunciation of one fact alone, viz. that a Chris-

tian church is now built on the spot at Bassa Cove, on which was raised an altar for human sacrifice, enough to urge all men not actually insane, to aid in giving increased extension and activity to these colonies.

Of the internal slave trade, we shall speak in a subsequent number, and show that without civilization and religion, no international laws, although enacted and enforced by all Christendom, and no abrogation, however sincere, of the foreign slave trade will suffice either to arrest, or materially diminish its vigour and barbaric tendency.

[For the Colonization Herald.]

PHŒNICIA—ITS COMMERCE AND COLONIES.

In attempting a brief historical sketch of the commenced colonies of the Phœnicians, I shall have an opportunity of showing what enterprise can accomplish by urging a people, who inhabited but a small strip of sea-coast, to connect themselves with nearly all parts of the then known world; and to become the brokers and carriers for the exchange and transportation of the products of remote climes, whilst they were themselves, the manufacturers of the most esteemed productions of art. The history of the Phœnicians shows the beneficent influence of Commerce in civilizing and enlightening mankind, by removing national prejudices, facilitating an interchange of opinions with and interchange of the productions of the soil and of goods, stimulating the faculties of the mind to their fullest and most varied action, in order to meet the multifarious wants engendered by the more complex relations of trade and manufactures.—Agriculture, though anterior in its origin to commerce, has derived and still continues to derive from it many important advantages, and may, indeed be said to depend on it, in a great measure, for support. So soon as the landholder sees that he enjoys facilities for disposing of more than is merely sufficient for the sustenance of himself and his dependents, his mental vision becomes extended; his exertions take a wider range, the land, which was before allowed to remain a marsh or covered with tangled copse and briars, will now be drained and cleared; his meadows will teem with cattle, his valleys will wave with grain, and his orchards will blush with fruitage. The merchant, likewise, who is ambitious of becoming a landed proprietor, vests often his earnings for trade in the soil, and carrying with him his customary habits of order, attention and economy, he attempts new projects of improvements, which if not always directly profitable to himself, are beneficial to the community by the new experiments and comparative trials which he made. The evident and immediate connexion between a flourishing commerce and successful agriculture, and the evidence of the wonderful impulse which the former communicates to the latter are shown in the Netherlands and England, which countries have, in succession, become the centres of traffic and at the same time presented the fair prospect of the best cultivated countries of the age. Still farther does commerce benefit agriculture than by encouraging the culture of indigenous productions:—she diversifies the productions of nature by causing an exchange of them between distant countries and at times opposite climates. Thus the citron of Media shed its uninter-

rupted succession of fruits, and diffused its salutary fragrances amidst the groves of Italy; thus the sugar cane of Asia has flourished in most of the southern provinces of Europe, and has thence been transplanted to the West Indies and the southern portion of the United States; and thus, also, the vine of Portugal has succeeded to the barren and unprofitable forests of the Madeiras. Commerce comes in to the aid of defective or unsuccessful agriculture by enabling one country in which the customary crops have failed to receive the surplus produce of another, and thus it prevents the occurrence of the horrors of famine. By furnishing additional means of support and increasing in proportion the wants of mankind, commerce encourages manufactures and the useful arts. For such is the impulse given by this means to the mechanic arts, and such are the advantages arising from the practise of them, that, in the hands of a mercantile and industrious people, the wool and iron of their native lands become more valuable than the gold and jewels of India; and the plough, the spinning wheel and the loom, by increasing the means of employment and subsistence, promote the population, give vigour to the activity and thereby add to the real wealth, strength, and happiness of a nation. It has been well said, that the operations of trade tend to procure the mastery of the sea. The opinion, so long ago held by Themistocles and Cicero, that to be master of the sea is to be master of the world, has been amply confirmed by subsequent experience, in the history of Venice, Genoa, the Hanseatic Towns, Holland, England, and will it not be hereafter told of America. To the same cause, mankind have been, and still continue to be, indebted for those arts and sciences, which add elegance as well as comfort to life, which render power respectable, and which dignify and exalt, at the same time that they refine and embellish the mind.

Commerce by supplying a numerous part of society with the necessities and conveniences of life, without any manual exertion, leaves them at liberty to cultivate the polite arts; and by enabling the opulent to hold out ample encouragement to the man of genius, gives birth to emulation and perseverance. manifold, indeed, and incalculable, are the advantages which learning and the arts have derived from the inventions and improvements of commercial nations. To a nation of merchants, the Phœnicians, the ancient world was indebted, if not for the origin, at least for the diffusion of the use of letters: to a nation of merchants, the modern world is little less indebted, if not for the invention, at least for the first introduction and earliest improvements in the manufacture of paper and the art of printing. The commercial commonwealths of Greece were the first to encourage, to reduce to established rules, and to carry to perfection, the arts of poetry, painting and sculpture: the commercial commonwealths of Italy and Flanders, were the first to promote them at their revival, and to give perpetuity and circulation to their works, by the discovery of new arts, (particularly engraving.) From the scattered remains of the Byzantine libraries, and from the darkest monasteries of Germany and Britain, a merchant of Florence (Casino de Medici) collected the long forgotten works of the writers of antiquity, and added value to the collection by importations from Alexandria and Greece. A lineal descendant of the same merchant, (Lorenzo de Medici,) instituted in his native city a school for the study of the antique, was

the munificent patron of learning and genius; was, in a word, the friend of Michel Angelo. A son of Lorenzo followed in the same glorious career, and by his exertions in the cause of the arts, gave such celebrity to the age in which he lived, as entitled it to rank with those of Pericles, Ptolemy and Augustus.

The improvements introduced by commerce have not been confined to those sciences on which it is dependent, but are extended to others, whose connexion with it is less the effect of necessity than of the liberal spirit to which it has given birth. In consequence of so wide a field having been opened to curiosity, natural history has been investigated and explained in all its various branches; medicine has not only been improved as a science, but derives some of its most valuable and efficacious aids from foreign productions, such as the opium of Turkey and India, and the bark of Peru. Our holy religion, if we may consider it as a subject of scientific inquiry, has been illustrated and confirmed by arguments, which nothing but the most extensive intercourse could have supplied. Even the vain efforts of avarice, and the speculations of false philosophy, have accidentally been promotive of real science, and of course beneficial to mankind. The labour, which has been exerted for the attainment of the precious metals, has been the cause of various discoveries in mineralogy, and chemistry, is indebted for some of its most valuable acquisitions, to the search for the philosopher's stone.

But the influence of well regulated commerce appears most important, when considered in its relation to government; for, having received from liberty its strongest and most effectual impulse, it reacts with equal force, as the blood, which circulates through the human frame still returns to the heart, the fountain and reservoir of the whole. The overthrow of the feudal system was the natural consequence of the liberal diffusion of trade; and in the spirit of active inquiry, which proceeded from the same cause, may be found the source of that irresistible stream which spread the blessings of religious and political liberty over many of the countries of Europe, and whose fertilizing influence has been experienced so largely in one portion of our own continent.

In glancing at the map of the world we shall discover a similarity in situation in those countries which have been most generally distinguished in the history of trade. The inhabitants of the coasts and islands of the Mediterranean and the *Ægean*, were the first and most celebrated adventurers in the ancient world: the inhabitants of the coasts and islands of the German Ocean, and of the Gulf of Venice and Genoa, were their most celebrated imitators in the modern. Possessed for the most part of few natural productions, they depended on external means of support: masters of a long line of sea coast, indented with bays, sheltered by promontories, and intersected with rivers, they enjoyed opportunities of transporting the produce of different countries, from one part of the world to another; while industry, activity and perseverance, supplied the deficiency of a more fertile soil, or a more genial climate.

I cannot, perhaps, better introduce the history of the Phœnicians than by repeating the brief summary of Von Miller, who designates them as the most important nation in the primitive times of the world. They were the inventors of glass, of purple-dying, of coinage, and of the characters of writing, which afterwards were adopted in Europe. Setting out from

a narrow coast on the Syrian Sea, they visited all the shores of the Mediterranean; they peopled and cultivated the isle of Thasos, and many others in the vicinity of Greece, as well as Bœotia, the north of Africa and the coast of Spain. While they embarked on one side at Elath on the Red Sea, to sail round Africa, they passed on the other through the Spanish Strait of Gibraltar; sought tin in the mines of Britain, and amber where the Prussian Radaune pours itself into the Baltic; and as a second Tyre was founded by them in the Persian Gulf, so Kulm in Prussia was perhaps also their settlement. They even introduced among the ancients the notion of islands and a continent beyond the Atlantic Ocean.

Let me now give, as far as the scarcity of records will allow, the details of the chief heads of Phœnician history just sketched. We have indeed to lament our slender knowledge of their domestic history and enterprises. The latter they were in the habit of concealing under the most impenetrable secrecy. Certain discoveries were purposely consigned to oblivion, because the magistrates dreaded the too numerous migrations and endless divisions of the Phœnician people. Tyre, the mother country, fell also, at too early a period; and the writers belonging to the nation were lost together with its power and liberty. Our chief sources of information are from the Hebrew and Greek writers. Of the former mainly the prophets Isaiah and Ezekiel.

The Phœnicians* were a branch of the great Semetic or Aramean family of nations, which, at an epoch beyond the reach of history, occupied the extensive plains between the Mediterranean sea and the Tigris, and between the most southern point of Arabia and the Caucasian mountains, and whose common descent is fully established by the use of one principal language, divided into various dialects. Much, too, in the government of the Phœnicians will appear in a clearer light by our considering them, not as a distinct people, but as composed of Syrian tribes which had settled on the coasts.

PHœNCIA proper, even in its most flourishing state, was one of the smallest countries of antiquity. It comprised that part of the Syrian coast extending from Tyre to Aradus, a narrow strip of land about a hundred and twenty miles in length from north to south; and probably nowhere more than eighteen or twenty miles in width. This short line of coast, rich in bays and harbours, was covered with lofty mountains, many of which ran out into the sea and formed promontories, and whose heights, covered with forests, supplied the most valuable material in the construction of the fleets and habitations of the Phœnicians. The larger range of these mountains bore the name of Libanus, from which another branch, the Anti-Libanus, stretched easterly towards Syria. The sea which broke with great fury upon this rocky shore, had probably separated some of these promontories from the main land, and these, forming little islands at a small distance from the shore, are not less worthy of note than the main land itself, being everywhere covered with extensive colonies and flourishing cities. Thus *Aradus*, the most northern frontier city of Phœnicia, was built on one of those islands; and opposite to it on the main land, was *Antaradus*, which derived its name from it. About eighteen miles

* Heeren: Historical Researches into the Political Intercourse and Trade of the principal Nations of Antiquity. Vol. 2, p. 7.

to the south of this stood, and still stands, *Tripolis*, and at a like distance *Byblus*, with the temple of Adonis; and again, further south, *Berytus*, the modern Beirut. Keeping along the coast, we come to *Sidon*, at nearly the same distance; and finally, fourteen or fifteen miles further, at the extreme southern boundary of the country, was erected, upon another island, the stately *Tyre*, the queen of Phœnician cities. The space between these places was covered with a number of towns of less importance, but equally the abode of industry, and widely celebrated for their arts and manufactures. Among these were *Sarephtha*, *Botrys*, *Orthosia*, and others; forming as it were, one unbroken city, extending along the whole line of coast and over the islands, and which, with the harbours and seaports, and the numerous fleets lying within them, must have afforded altogether a spectacle scarcely to be equalled in the world, and must have excited in the stranger who visited them, the highest idea of the opulence, the power, and the enterprising spirit of the inhabitants.

Although these cities existed altogether in the flourishing period of Phœnicia, history has given us some account of the manner and time of their successive foundations. They were colonies one of another, and like all other colonies of the ancient world, were founded either for purposes of trade, or by bodies of citizens who left their native abode in consequence of civil dissensions. The oldest of them "the first born son of Canaan," according to the Mosaic record, (Gen. x. 15) was *Sidon*, the foundress of the trade and navigation of the Phœnician cities. *Sidon* was the parent of *Tyre*. In the first place merely as a mart for her own wares; but the daughter soon waxed greater than the mother, and successfully rivalled her. In the blooming period of Phœnicia, *Sidon* was only the second Phœnician city in point of extent, though still rich and mighty, and secured in a great measure by her excellent harbours, from ruin and decline so long as the maritime commerce of the Phœnicians should endure. *Arvath* was founded by another colony from *Sidon*, and owed its origin to a civil broil in this city, which drove the discontented party to seek a new abode. *Tripolis*, as its name imports, was a common colony of the three cities of *Tyre*, *Sidon* and *Aradus*.

The elder *Tyre* founded by *Sidon*, and situated on the main land, continued a powerful, rich and flourishing commercial city, till the time of Nebuchadnezzar, the Babylonian-Chaldean conqueror; against whom it had to defend itself during a siege or blockade of thirteen years; but that he in reality ever took or destroyed it, as is commonly asserted, there is (says Heeren) no historical proof. (This event occurred about 600 years before Christ.) During the blockade, the greater part of the inhabitants took refuge upon a neighbouring island, already furnished with numerous establishments and buildings, and thus founded the island city of *Tyre*, which favoured by its strong position soon equalled the parent city, and not only out-lived the Babylonian and Persian empires, but continued to increase as the ancient *Tyre* declined. It was finally captured by Alexander the Great, after an obstinate resistance; but even he robbed it less of its ancient opulence and splendour by his arms than by the foundation of Alexandria, which, henceforth became the great seat of the commerce of the world, though *Tyre* did not immediately decline. In the midst of this city stood the temple of the principal

deity of the Tyrians, the protecting god of the state, as its name, Melcath, signifies. Tyre was protected by high walls of cut stone, and had two harbours, one on the north towards Sidon, the other on the south towards Egypt. The mouth of the latter could be closed by immense chains.

The cities of Phœnicia were connected together by a loose kind of confederation, at the head of which stood originally Sidon and afterwards Tyre—each city having, however, its own proper government and being independent of the others. It seems, also, that the chief authority was placed in the hands of kings, and that it was hereditary. But we have reason to believe that their sway was not despotic,—nay that the monarchical power was so strictly limited as to render it almost republican.—It was not easy, indeed, for a despotism to endure so many centuries in commercial states, which can only thrive in the atmosphere of political liberty. A large maritime commerce requires a spirit of enterprise and resolute activity altogether incompatible with despotic government.—Next to the kings stood the magistrates. These conjointly sent ambassadors. At certain periods, a general congress of the great Phœnician cities was wont to be held, when the kings in council with the Synedrims, deliberated upon the common affairs of the confederacy. Tripolis was the place destined for the common assembly of the three principal cities.

Besides this, as well remarked by Heeren, there is no question but the authority of the monarchs, was very essentially limited by religion. The priests in these states formed a numerous and powerful class, and seem to have stood next in rank to the kings. Sicharbas, or Sichæus the chief priest of the principal temple, was the husband of Dido, and brother-in-law to Pygmalion. His persecutions and death by the latter, gave rise to those serious commotions which ended in the emigration of that numerous colony which founded the city of Carthage. The political influence of the Phœnician priests of Baal among the Jews, which caused a revolution in the state is sufficiently well known. Among a people like the Phœnicians, where every thing so much depended on sanctuaries and religion, the priesthood could scarcely fail to have a large share in the government, though we are not in a situation to determine precisely its extent.

[TO BE CONTINUED.]

WHAT CAN COLONIZATION DO ?

SIR:—Having observed, with regret, an article in one of the Daily Journals, doubting the practicability of effecting the benevolent purposes of the Colonizationists, permit one who was long incredulous himself, to state the process which brought him to the full and unwavering confidence that this system was entitled to the co-operation of every American Christian, and challenged the services of every true patriot. That the whole fabric of slavery was incompatible with the spirit of Christianity, he never doubted: but as this evil had unhappily become interwoven into the very elements of our social and political system, it required but a cursory glance at our relation with the South, to perceive that violent measures for its cure would necessarily involve us in all the miseries of

civil and servile war. And equally aware of the morbid sensibility pervading the slave-holding States in relation to any foreign intervention, it was no less evident that only such measures must be offered as would at once consult the safety of the master, and secure the future welfare of the slave; for it is a position most gladly conceded, after an extensive personal acquaintance with the South, that a wide spread sympathy for the happiness of the slave does prevail.

What, then, were the most beneficial and practicable measures that could be suggested? An emancipation on the soil? Here the friend of the negro was met, *in limine*, with the difficulty, that the laws of nearly all the slave-holding States, denied that privilege, under the severe penalty of being sold into a bondage far worse than when held by hereditary possession, which the exercise of benevolent feelings had voluntarily severed. If he asked for leave to permit the enfranchised to remain, all agreed in the melancholy fact, that so long as surrounded by the slave population, the freedmen would, with few exceptions, be found to have deteriorated in morals, and not to have increased in physical comfort by emancipation. Did he propose their settlement in the free States? This at once brought him to *actual Colonization*; but under circumstances the least calculated to promote the black man's best interests. His very colour marked him as one of the race of bondsmen. The pride of freeman forbids association with even the offspring of the enslaved. Such distinctions ever have, and, too probably, ever will obtain. They are galling to the black man—they destroy too frequently, his self-respect—and the awful disparity of crime between the two races, as established by our criminal calendar, attest the inadequacy of this mode of relief. The idea of transplanting this tropical race to the frozen regions of Canada, is too cruel to require comment:—and the slave-holder will never permit us to sprout a mine at his very door by planting a negro State in Texas.

Thus foiled in his merciful purposes at home, the Christian philanthropist looked upon the volume of sacred history, and there found his warrant for Colonization abroad. From the time of Moses to the present period, mankind has never ceased to pursue the same system; whenever two distinct races, have been thrown together under the same government, the subjection of one of these races, or scenes of mutual slaughter, have been so universal, that we cannot but honour those wise and benevolent men who sought an escape from these terrific evils, by recourse to that system which had so early received the divine sanction, and indeed had been commanded by Deity himself. But the founders of the American Colonization Society, although they wished that the whole of this long suffering race might eventually seek and find a home and an independent government of their own, among "their own kindred after the flesh," in the land of their forefathers, never anticipated that it could be effected by the Society *per se*. They well knew that its restricted resources could never be adequate to the removal of two millions and a half. They equally well knew, that ours being a representative government, they must endure the incredulity of the unthinking—the scorn and the ridicule of the crowd—until by a long course of benevolent labours, they establish the feasibility of their system to the satisfaction of a majority of the nation.

They looked for no miracle—they tickled not the ears of the nation

with the Utopian dream of "immediate and unconditional emancipation"—they created no fierce and feverish excitement among the slaves by unreal promises—but, trusting to the goodness of their cause, and the good sense and good feeling of the American people, *they diligently applied themselves to the mighty task of building up an independent nation* with materials the most crude, and on a shore long cursed by all the atrocities of the slave trade. And what has been the success of their experiment? It may indeed be said to be little short of miraculous—for in the brief space of sixteen years, *with funds whose aggregate amount scarcely equals the individual outlay of Sir Walter Raleigh in Virginia*, they have banished the slaver from nearly 200 miles of coast, and rescued hundreds of his hapless victims—they have settled nearly 5000 emigrants (one-half of them emancipated for the purpose,) they have established schools, churches, temperance societies, and a newspaper:—agriculture, the mechanic arts, and a legitimate commerce, employing nearly twenty sail of coasting vessels, have sprung up, while the activity of their foreign commerce is attested by our own marine lists.

That the despised Colonizationists have effected all this, is beyond the reach of cavil—it is now a part of the history of our enterprising country. And while our opponents have been gravely debating the possibility of establishing one colony, a little constellation has risen—star by star—and shed its light along the dreary coast, giving promise of new "United States" in due season.—May not these benevolent founders of Liberia be well satisfied with their experiment? Need I blush to acknowledge that these results have dispelled all my doubts? And may not the statesman safely assume that if a feeble society, assailed from its very foundation with ridicule and reproach, has been able to found and sustain young States, the patriotism, the philanthropy, and the piety of this great nation can accomplish the noble work of justice to them and the mercy to both? Nor is it among the least cheering of these results achieved by this noiseless and unpretending system of practical benevolence to the black man, that it has won its way to the love, and confidence, and gratitude of benevolent proprietors—so that the Society has from its very commencement, been distressed by offers of emancipation—distressed, because its funds have not enabled it to relieve a tithe of the cases presented. There are at this moment, between one and two thousand applicants for the privilege of Colonization, and thousands more are in a state of training for the same purpose, and the late venerable President Munroe assured the writer, that if adequate funds were possessed by the Colonization Society, he could procure 10,000 slaves by voluntary emancipation in his native State alone. Each year's development of the ample resources of the colonies for securing the welfare of the colonists, and of their importance to the commerce and manufactures of this country, will increase the tide of emigration, until, with due aid from the national treasury, the stream shall exceed the annual increase, and then a rapid decrease in the existing total of coloured population will ensue. This I know will be denied—but I appeal to facts as the best data for my conclusions. Let us then remember that by official returns, the emigration from the United Kingdom was 76,000 last year, and that during

the year 1836, nearly 100,000 emigrants were landed at New York alone. And have not our poor blacks quite as many reasons for seeking an asylum in that growing realm—so emphatically their own—from the increasing severity of Southern laws, and the horrors of Northern mobs? Will not this be more extensively felt, as these African States open up new channels to profitable industry, until the emigration shall reach 56,000 per annum—which was the average yearly increase of the whole coloured population during the ten years from 1820 to 1830? And when we recollect that they would, under our system, be wafted thither free of expense to themselves, there is every reason to believe their numbers would soon equal the British emigration, which is in most cases at the proper cost of the parties themselves. If only that point was reached, an access of 20,000 per annum would accrue beyond the present natural increase, and thus create an actual diminution in our coloured population—augmented too, by the circumstance that the emigrants would generally be of the young, the active and the procreating class—while the relative disproportion of the races would be rapidly felt through the great increase of the whites. Nor ought it to be forgotten that it has been proposed to introduce into all future acts of emancipation, a clause entitling the slave to the proceeds of the last year of his servitude as a fund to establish him in Liberia, so that the colonies, when their resources are more fully developed, may receive any reasonable number of emigrants without further cost to the benevolent Institutions now engaged in laying their foundations.

I am well aware that it has been most gratuitously and absurdly asserted, “that our whole marine is sufficient to convey to Africa this annual increase!” And yet 42,000 tons of shipping, only making two trips each year, and allow each emigrant six times the space allowed on board the slavers—or one ton and a half each—would accommodate the whole! What then shall we say to those who assert that the wealth of this great nation, with a surplus of ten millions annually, is unable to carry to Africa, one-third as many of the offspring of oppression, as a band of pirates and outlaws each year drag away in chains from her shores? A late writer in Blackwood’s Magazine asserts that no less than 200,000 slaves were shipped in 1831—Walsh that 50,000 were landed at Rio Janeiro alone, in 1828. We may, then, eventually colonize without difficulty 100,000 annually—a number that would in thirty years transfer our whole coloured population to Africa, by an outlay of three millions of dollars yearly; a sum which the weekly contribution of three cents by one-seventh of our people, would supply; or, if voted as a measure of justice for the many wrongs received at our hands by poor Africa and her children, would afford a safe mode of depleting our national treasury.

Other considerations might be presented, highly calculated to incite us to the prosecution of this great measure of national retribution; but enough has perhaps been already advanced to dispel the doubts expressed, and to rally every friend of religion and of humanity; every friend of peace on earth and good-will towards men, around the standard of *Colonization*. If so, Africa will soon be numbered among the civilised nations of the earth—her sons no longer sold as beasts of burden, may

sit under their own vine and fig tree, with none to make them afraid—and America, relieved from her heaviest burden—her darkest stain—proclaim to the world that all her sons are free!

ELLIOTT CRESSON.

Tremont Hotel, (Boston,) Dec. 12.

From the Maryland Colonization Journal.

A MAN OF SENSE.

On the morning of the day fixed for the embarkation of the emigrants for Cape Palmas, in the brig Oberon, a stout, athletic coloured man of about thirty years of age, to judge from his appearance, came to the Colonization office, and said he wanted to join the expedition, then on the eve of departure. He was referred to the President of the Society, and as near as the writer can recollect, the following dialogue took place:

“Well, my friend, what may your business be with me?”

“I wish to go to Africa, sir.”

“When?”

“I wish to go to-day, sir. They tell me a vessel is to sail to-day, and I wish to sail in her.”

“I am afraid you are too late, the emigrants are now on their way, and it will take some time to get you ready. Why did you not apply sooner? Why did you apply at all?”

“I hope I’m not too late, sir. I was employed last week to do some work at the house where the people who are to go to-day boarded, and I heard them talk, and say what led them to go, and I thought I should like to go myself—but I did not know where to apply for leave. This morning early, I met one of them, and he brought me here.”

“Well, my friend, it is a short notice for you to get ready, or for us to receive you as an emigrant. What do you think you’ll get by going to Africa? We should be sorry if you went from a mere freak, and without having weighed the matter well,”

“Why, sir, I think that if you will let me go, it will be the MAKING OF A MAN OF ME, that’s all.”

“In what respect?—people have to work at Cape Palmas as well as in Baltimore—somewhat harder too, in the first instance, for it is a new country, and hardships are to be expected.”

“I know I’ll have to work, sir, and to work hard; but I’m used to that. I’ve been for seven years working with Mr. Crey, the street paver, and at the end of seven years I’m no better off than when I begun. Mr. Crey treats me well too, and pays me regular; but it all comes to nothing after all—I was a labourer seven years ago, and I am a labourer now. The white men I labour with don’t respect people of my colour. I’m shoved here and there, and don’t feel encouraged, and I don’t see any change. Things if any thing, are getting worse. Germans come, Irish come, and if any thing, it’s harder for me to get on every year. I think from all I hear, that if I work as hard at Cape Palmas as I’ve been working in Baltimore, I could raise out of the ground enough to live on, and after a-while, lay something by—and if I behave well, I might get to be respectable.

"They tell me I'd have a lot of land given to me, and that's more than I'll ever get here, the way things are going. I've thought the matter over as well as I could, and I've made up my mind—I may have a hard time at first, but some how or other, I have a notion that IF I GO TO THE COLONY IT WILL BE MAKING A MAN OF ME."

"Well, my friend, your views are certainly very satisfactory to me, and if you will bring evidence of your being a free man, and a certificate of good character, from some respectable white person, who has known you, Mr. Easter, the agent, will see whether you can be got ready to go out this fall."

The man left the office, and in a short time returned with the necessary proof of his freedom and good character, and he is now on his way, with the other emigrants of the Oberon, to Cape Palmas.

How many other coloured persons are there in the state of Maryland to whom this man's description of his situation is applicable? Are there not ninety-nine out of the hundred of them all? The difference between this individual and those whom he has left behind him is, that he has a liberal and proper view of his interest—they are blinded by ignorance, prejudice, or evil purposes. He is worthy to be a freeman in fact, as well as in name, they are not. He, the poor street paver, has set them all them an example. He has enterprise, judgment and courage. In them these qualities have yet to be developed..

NINTH ANNUAL REPORT

OF THE EXECUTIVE COMMITTEE OF THE MISSISSIPPI COLONIZATION SOCIETY.

In presenting to the Mississippi Colonization Society their Ninth Annual Report, the Executive Committee feel themselves called upon, as heretofore, to acknowledge, with devout thankfulness, the continued favour with which it has pleased Almighty God to smile upon their efforts to promote the interests of this society.

They would record it as a mark of the signal goodness of God, that they are not called upon to report the death of a single one of the agents or officers of this Society, either in this country or in Africa, nor has a single death as yet been reported to them amongst our colonists.

At the last annual meeting of this Society, intelligence had been received from our colony as late as the 4th of August, 1837, communicating the fact of the arrival of Mr. Josiah Finley, and Dr. J. L. Blodgett, the Governor and Physician of the colony, and of the preparations that had been made to receive them by Mr. Johnston, a colonist of Liberia, of singular merit, who had acted as our agent in taking possession of the territory, and commencing a settlement upon it. The Committee are happy to report, that since that time repeated communications have been received from our colonial officers, giving a full report of the progress made in our colony up to the 30th July, 1838; and that these communications fully justify the flattering expectations held out by them in their letters of the 4th of August, 1837.

Our colonial Physician, Dr. J. L. Blodgett, left the colony in April last

for the United States, for the benefit of his health. The personal interviews which this gentleman has had with different members of the Committee, and other friends of the cause, have put them in possession of much valuable information, and greatly enlivened their hopes of success in the prosecution of their labours.*

The recent arrival at the port of New Orleans of the brig *Mail* from Greenville, has furnished us with further intelligence, of as late a date as the 30th July, 1838. Particular mention was made of this vessel in the last annual report. She sailed from New Orleans the latter end of March, and arrived in safety with her cargo and 37 emigrants, (two having been added to the number on the passage) at Greenville on the 9th July, having been detained a month at the Cape de Verde Islands, procuring working animals for the colony. The *Mail* returned by the way of the Cape de Verde Islands, and brought from thence a cargo of salt. Her voyage, though long, was prosperous; so much so as to warrant the belief, that she may be profitably employed as a regular packet between this country and our colony. This arrangement will insure to the Society a regular and more frequent intercourse between this country and Liberia, for the want of which much inconvenience has heretofore been experienced.

The brig *Mail* carried out the first company of emigrants that ever went directly from this country to Mississippi in Africa; and her arrival there constitutes a memorable epoch in the history of that settlement. Upon her arrival there, our colony consisted of a solitary white man, and about twenty hired labourers from the older settlements of Liberia, who were employed by our agent in making arrangements for the comfortable settlement of our emigrants—clearing and planting lands—the construction of buildings, and the building of a small schooner, which had been commenced by our former agent, Mr. Johnston. The supply of means in our agent's hands had never been sufficient to enable him to conduct the business of the Society to advantage, and is at present very much reduced. Many months had elapsed without his having heard from the United States, and that intelligence was not of a very encouraging nature. The period at which vessels usually arrive in Liberia from New Orleans, had nearly passed away, and our agent began to entertain serious fears whether another year must not elapse before the arrival of a reinforcement to the colony. It must be borne in mind that our agents left this country in the spring of 1837, when the pecuniary pressure and panic was so great, that the Committee forebore either to press the collection of subscriptions then due the Society, or to obtain on the credit of the Society an outfit large enough to enable them to carry into full effect the enlarged plan of operations they had marked out for themselves.

But notwithstanding these obstacles to the progress of our colonial affairs, our emigrants found upon their arrival that ample preparations had been made for their comfortable settlement in their new home; an abundant supply of rice, cassada, potatoes, and other African vegetables, had been provided for their support; their farms laid off, and a part of their lands cleared and under cultivation, and the preparation for the erection of their

* The Committee beg leave to annex as an appendix to this report, a communication from Dr. Blodgett, giving an interesting account of the soil, climate, character of the natives, &c. (A.)

houses so far advanced, that our colonial agent expressed the opinion, that in less than three weeks from the departure of the Mail for the United States, each family would be settled upon his own land, and in his own house. Consequently, the emigrants were all satisfied with their reception, and highly pleased with their prospects ; and our agent was so well pleased with the arrival of the emigrants, the handsome manner in which they were provided for, and the liberal supply with which the Committee had furnished him for sustaining and enlarging the Society's operations in the colony, as to cause him to say, emphatically, "I hope our most trying times are now over."

In order to ensure to our emigrants a supply of provisions upon their arrival in the colony, without the expense of sending them from the United States, our agent had commenced the cultivation of a public farm in the colony. In accomplishing this important object he had many difficulties to contend with—his own feeble health—the unfaithfulness of the hired men, who were employed to work on the farm, at the distance of several miles from Greenville, the principal scene of his labours—and lastly, the thievish character of the Fishmen, (a native tribe on the beach, whose principal occupation is fishing) who plundered the crops of cassada and potatoes as fast as they came to maturity. On this subject our agent writes under date of April 12th, as follows, viz : "We have done a little at farming ; but the pretended fear of the natives amongst the hired men—the many other things I have had to attend to, together with four or five week's sickness, has prevented me from doing as much as might, under more favourable circumstances, have been very easily done. The thievish Fishmen have stolen two or three acres of cassada and potatoes ; and the only reason why they have not stolen more is, because it has not yet come to perfection. We have planted twelve or fifteen acres in cassada, which will probably yield from one to two hundred bushels to the acre, if an expedition comes out within two months to take care of it ; otherwise, much of it will be lost. Besides this cassada, we have planted a considerable quantity of potatoes, plantains, bananas, limes, okra, papaya, and some yams, beans, and other vegetables peculiar to this country.

Our agent was directed to have an eye to the development of the agricultural resources of the country, in locating the emigrants, and in distributing to them their farms. In the accomplishment of this object, he changed the location of the town from the barren sands on the sea shore, to a place four or five miles up the river, and about two miles in a direct line from the ocean, where the lands are fertile and well watered, and sufficiently near the ocean to enjoy the sea breeze. Here he intends not only to settle the emigrants, but also to establish the agency house and public store. For where these are, there will the emigrants be most desirous of locating.

The agricultural operations of the colony have been heretofore much impeded by the want of working animals to assist them in their labours. Horses abound far in the interior of the African continent, but cannot be procured on the coast. In order to supply this deficiency, the brig Mail was directed, on her outward passage last spring, to stop at one of the Cape de Verde Islands, and procure 30 horses, jacks and mules, for the use of the colony. Thirty-two jacks and one horse were obtained, but thirteen of the jacks died on their passage from the Island to the coast.

The arrival of these animals occasioned great rejoicings in our settlement, and was hailed as the harbinger of a more advanced state of agriculture than has heretofore been witnessed in any of the Americo-African colonies. The Committee deem it of the highest importance to furnish our settlements with a full supply of working animals, and intend to persevere until the demand is satisfied, as well for the purposes of breeding, as for that of labour.

It is a favourable omen of our future success, and the Committee would advert to the fact with humble and lively gratitude to the Giver of all good, that He has been pleased to preserve the health of our colonists, and to encourage their hearts to hope for success in the formation of a settlement in the land of their fathers. They were all in good health at the time of the departure of the Mail, (30th July,) except Robert Leiper, an aged and highly respected man, who had long been a resident of this city, but sailed in the last expedition for our colony. He had an attack of the fever shortly after his arrival at Greenville; but on the 28th of July our colonial agent writes, that "Leiper's fever had left him—he is perfectly satisfied, and in high spirits." Leiper took with him his daughter-in-law, a very respectable woman, and her two children. He has left a numerous offspring, and a very large circle of acquaintances amongst the free people of colour of Natchez, who were looking with interest for the report he might send them concerning the country of his adoption. And it is said that the letters received from him by the return of the vessel, and other concurring favourable testimony, has determined several of them to make arrangements to follow as soon as practicable.

Our agent says, of the emigrants sent out by Mr. Anketel, "I have no doubt they will do well"—that they were perfectly satisfied, and had, some time before the vessel left for the United States, commenced building their houses, and making preparations for a permanent settlement upon their farms. He expresses himself as having great confidence in William Bonner, who had been employed in this country as a foreman on Mr. Anketel's plantation. Our agent also speaks in high terms of Edward Morris, who was provided with a munificent outfit by his former master, Mr. James Carson, of this county. Morris is extensively and favourably known by the planters of Adams county, from the fidelity and ability with which he managed his master's plantation for many years. James Railey, Esq., who employed Morris on one of his plantations the year previously to his departure from this country, and under whose superintendence he was sent to the colony, has favoured us with a letter from him, which, as it contains some valuable items of intelligence, we beg leave to annex as an appendix to this report. (B.)

In conformity with the wishes expressed by the late James Green, Esq., the emigrants that were sent from his estate, and sailed for Liberia in the brig Rover, in the spring of 1835, were invited by your Committee to settle in the Mississippi Colony, and some facilities for their doing so were offered, in order to compensate them for the sacrifices they would necessarily make in leaving their present homes. The greater part, the Committee are happy to learn, have accepted their proposal. They are enterprising, industrious, intelligent, and moral, and doubtless will form an important accession to the strength and respectability of our colony, and will prove especially valuable as pioneers to such of their friends and

acquaintances as may hereafter remove from this State to Liberia. The Rev. Gloster Simpson, formerly of Claiborne county, an eminently pious and excellent preacher, who emigrated in the same vessel with Mr. Green's people, has also, at the urgent request of his friends in this State, consented to remove to our colony in the hope of being useful to future emigrants from Mississippi, many of whom will doubtless be of his acquaintance, and subject, more or less, to his influence, which they feel assured he will exert for useful ends.

But while the Committee have been thus induced, by peculiar circumstances, to encourage these emigrants, originally from our own State, to remove from the Mother Colony to the Mississippi settlement—yet they wish it to be distinctly understood, that as a general rule they do not intend to encourage the emigration to our colony of persons from the sister colonies, nor even to permit it, except under strict limitations.

The principal want of our colony at present seems to be—emigrants. To supply this want, the committee are preparing to send an expedition, to sail from New Orleans on the 15th January, with upwards of an hundred emigrants. This will be nearly as large a number as it would be proper to introduce into our infant settlement at one time. It will also afford a sufficient number, in addition to those who are already there, for the advantageous organization of a civil government, and for the carrying on successfully of most of those branches of useful industry which are necessary to the comfort, respectability, and well being of a civilized community. Should a kind Providence favour their plans in the transportation and settlement of these emigrants, and give success to their other efforts in promoting the prosperity of the colony for another year, they firmly believe that the colony will then be placed, with the ordinary blessing of Almighty God upon it, beyond the reach of a retrograde movement; that in fact it will possess within itself all the elements of successful growth, and of progressive improvement.

But while the Committee have taken measures for the advancement of the above named important interests, they have by no means been unmindful of the still greater importance of fostering in our colony the interests of education and religion. Indeed they consider that the surest and cheapest way of securing permanent and extensive success to the cause of African colonization, will be to establish and cherish a well regulated system for the improvement of the intellectual, moral, and religious character on the colonists.

They have therefore instructed their colonial agent to take immediate measures for the establishment of a school to educate the children of the colonists. They have also invited the missionary societies of the different religious denominations in the United States, to establish missions upon our territory, both for the benefit of the native and colonial population. They have also offered to their missionaries going to our colony to reside, a free passage in any vessel sent by them to the colony.

Our past success encourages us not only to persevere in the work so auspiciously commenced, but to renew our zeal and diligence in a cause so holy, and so full of bright hopes to two continents, and to both races of people. Many serious difficulties have already been overcome, never, we hope, again to be encountered. Among these,

we may mention the irregular and unfrequent intercourse between this country and our colony. This difficulty is for the present at an end, and the brig Mail is intended to run as a regular packet between New Orleans and Greenville. And should we be furnished with the means successfully to develop the commercial resources of our colony, it would not be many years before several vessels could be profitably employed in the direct trade from New Orleans to Liberia. Indeed, at this time our colonial agent writes, that if he were furnished with a proper supply of goods for native trade, he could purchase from two to three thousand bushels of rice, and from one to three thousand gallons of palm oil, besides a considerable quantity of ivory, tortoise shell, and camwood. It is said by the natives that there are forests of this valuable dye wood (worth in New York \$70 per ton,) within thirty miles of Greenville. If we had the means of cutting a wagon road into the region of this wood, and furnishing teams to transport it to the coast, it would not only furnish a return cargo for our emigrant vessels, but also furnish to our Society, and to our colonists, a valuable article of exchange for the commodities required for our colony from the United States, and from England. The Committee expect to increase the commercial exports of the colony, by encouraging the production of several other valuable articles, which are known to flourish well—such as arrow root, sugar and coffee. There are said to be seven varieties of this last named article growing wild in the woods of Western Africa, one species of which, much resembling the Java in appearance and flavour has been known to produce in the neighbourhood of Cape Messurado 30 pounds to the tree—about six times as much as it produces in any other part of the world. They are beginning to cultivate this article with success in some of the older settlements of Liberia and the Committee have instructed our colonial agent to cultivate a plantation of it on account of the Society, which it is supposed, in three or four years, will yield to the Society a considerable revenue.

We may also mention among the difficulties overcome, and the corresponding opposite advantages gained during the past year, the unfrequent and irregular communication between our colony and other colonies on the coast. This difficulty has been removed by the completion of the schr. Natchez, built at the port of Greenville. She made her first trip to Monrovia in July last, where her appearance was hailed with great satisfaction, and from which place she returned to Greenville with a large number of passengers. The overcoming of these two great difficulties alone, together with the corresponding advantages that may grow out of them, will greatly promote the interest of our colony, and the comfort of its population.

The Committee are happy to believe that their enterprise is viewed with increasing interest by the people of our own beloved State, and that their liberality in sustaining it will increase in the same proportion.

Past experience confirms the Committee in the propriety of the course which they have adopted, of expending their resources *principally* in developing the resources of the country, in promoting the comforts and prosperity of the few colonists they may send out, rather

than exhaust their resources upon the transportation of a large number of emigrants inadequately provided for.

The Committee believe that if they can make their colony a comfortable asylum for our people of colour, and can secure a brisk commercial intercourse between this country and our colony, our free people of colour will find their way thither in the ordinary channels of commercial intercourse, without any expense to us, and with but little inconvenience to themselves.

In view of all these facts, the Committee would conclude their report as they commenced it, with a devout acknowledgment to Almighty God for the signal favour which he has vouchsafed to their labours, and with fervent prayers for the continuance of his blessing.

All which is respectfully submitted.

Natchez, December 12, 1838.

(A.)

DR. BLODGETT'S REPORT.

The settlement commenced by the Mississippi State Colonization Society in Africa, is situated on the northern bank of the Sinoe river, at its junction with the ocean, about five degrees north of the equator. It is about 150 miles lower down the coast than Monrovia, and about midway between Bass Cove and Cape Palmas. This spot was selected by Mr. Johnson, former governor of the colony, and has since been laid off in lots, and received the name of Greenville.

The territory purchased for the use of the emigrants, and which has received the name of Mississippi in Africa, has the Sinoe river bounding it on the south-east. It is narrow on the ocean, but becomes wider as you advance into the interior, and is estimated to contain a little more than three thousand square miles. It includes all the territories of the Sinoe tribe of natives.

Having resided nearly one year in the country, I am enabled to testify to the great fertility of its soil, and the healthfulness of its climate. As an evidence of the latter it may be mentioned, that the native towns situated within it are universally healthy. I have never been any prevailing epidemic among them; and they appear to have but little sickness, fevers are hardly known among them. The people are strong and muscular, capable of enduring the greatest exertions and privations without fatigue. The small pox is the greatest scourge known on the coast. It probably destroys more of the natives than all other diseases united. The country in the neighbourhood of Sinoe was nearly depopulated by it a few years since. The labourers employed in the colony, although subjected to much exposure, have been universally healthy. There have been two or three cases of fever in an intermittent form, which yielded in a short time to very mild treatment.

The soil, after leaving the beach one or two miles, becomes very fertile, and will not suffer by comparison with the best lands in the State of Mississippi. Its intervals are not different in appearance or fertility

from those on the banks of the Mississippi. The uplands also are very fertile; they are gently undulating, and in some places hilly, producing abundant crops even in the unskilful hands of the natives.

The country is every where densely timbered, except where the forest has been removed by the natives for the purpose of cultivation. It produces a great variety of trees, among which are several species of teak, or African oak, much esteemed in Europe for ship-building; large quantities of this timber are exported from the coast for this purpose. The palm tree is also abundant; it is a very useful tree, producing, beside other things, the palm oil of commerce, much used in this country. A tree yielding the gum elastic is also abundant. Plantains, bananas, and pine apples are produced with little cultivation; the latter production is indigenous to the soil; also the coffee tree; rice and Indian corn are cultivated with great success by the natives. Camwood is also exported from the coast; it comes from a short distance in the interior.

The climate most of the year is very agreeable—the mercury seldom if ever rising above 90, or falling below 70 of Farenheit; this remark is intended to apply only to the country bordering on the coast; it is undoubtedly much warmer in the interior. When the sun is to the southward of the equator, we have the dry season; but at this season we have sufficient rain for all the purposes of agriculture—three days rarely passing in succession without showers of rain. This is also the season for thunder; the tornado of Africa being nothing more than a shower, attended with thunder, in which the wind is never very violent. I have never discovered any wind-falls, or timber prostrated by wind in the country.

As the sun travels north of the equator, and becomes vertical, we have the rainy season. At this season the sky is overcast with clouds, and a strong and steady breeze blows constantly from the ocean, and rather up the coast, both night and day. The principal part of the rain falls in the month of May, as the sun becomes vertical in going north, and in the month of September, when it becomes so in going south; the intermediate season, or season between the months of May and September, is usually termed the half-dry season, and although cloudy, very little rain falls at this time; the months of July and August are among the pleasantest of the year.

The navigation of the coast is dangerous at no season of the year. Trading vessels usually linger on the coast several months each voyage, and during the whole time they never enter a port, and yet are never out of sight of land. There is scarce a day in the year that you cannot land in perfect safety with a jolly boat on the beach, wherever the coast is free from rocks. The ocean is always so smooth, that the Fishmen venture out upon it, and do not fail a single day in the year to obtain their supply of fish.

This country has sometimes been represented as being infested with all sorts of reptiles and dangerous animals; but so far from this being the case, no person, so far as I can learn, has been harmed by either, since the settlement of the colonies. Centipedes and scorpions are common—the people are sometimes stung by them—I have been stung myself several times—but there is no more fear or danger in it than there is in the sting of a bee.

In short, the country wants nothing but industry to make it a place of delightful residence. Instead of being deluged by rain, parched by heat and drought, infested with wild beasts and serpents, covered with deserts, desolated with pestilence, and overwhelmed with tornadoes and whirlwinds, it is a country which nature has laboured to make as comfortable as any other.

The Sinoe river is navigable, and has never less than three fathoms of water from the distance of 15 miles from the ocean, after which the current becomes rapid, and the channel is obstructed by rocks. In the rainy season there are 18 feet of water on the bar at the entrance, but in the dry season the channel fills up, so that at low tide vessels drawing more than eight feet cannot pass the bar in safety; but at high tide those drawing 12 feet can always pass into the river without difficulty, unless the wind is unfavourable. The river discharges itself into a small bay, which is formed by a projecting headland upon the south side. Sinoe river is acknowledged by all navigators on the coast to afford the best harbour to be found between Sierra Leone and the Bight of Benin. The river abounds in fish, as also the bay and the ocean in the vicinity.

The natives residing in the territory are principally Zantees; their numbers may be estimated at about fifteen hundred; they are divided into two tribes; the Fishmen, amounting in numbers to about one thousand, and sustain themselves by fishing, as their name implies. They live in one village upon the beach, and close by the settlement. The Sinoe people compose the remainder of the population. They live in three or four small villages, a short distance in the interior, and sustain themselves by agriculture. The Sinoe people were the original owners of the soil. They have always manifested a great desire for improvement—for schools. They desire to live Merica fash, as they term it, and have always been friendly to the colony. The Fishmen are also anxious for schools; but they are much addicted to idleness and theft, and have at times manifested some hostility to the colony. They are also of rather unsettled habits, frequently changing their places of residence. They are fond of ardent spirits, but seldom drink to intoxication. The Fishmen might probably be induced to quit the country for a small remuneration, if thought advisable.

The Sinoe people produce large quantities of rice. From one to two thousand bushels of this article might be obtained of them annually, should it be advisable or necessary to do so. Their plantations are extensive—sometimes they contain more than one hundred acres. This fact is important, inasmuch as they are willing to give up these lands to the use of the emigrants, for very little or no remuneration. This will consequently save much of the expense of opening lands for cultivation and in giving the colonists a start at the commencement of the settlement.

The houses constructed by the Colonization Society at Greenville are, two store houses, each of two stories, framed; the upper stories are occupied for dwelling houses; two story log dwelling house; one also of one story completed; five other log dwellings completed with the exception of the roof; a framed carpenter's shop, suitable for a dwelling; also a smith's shop, and a house for emigrants, containing four apartments; and there are also three bamboo houses, which make comfortable dwell-

ings. The bushes have been cleared off of about fifty acres of ground surrounding the establishment at Greenville.

A site for a public farm was selected on the river, about two miles from the beach, which has been planted in cassada, sweet potatoes and rice; of these articles we had about fifteen acres growing at the time I left the colony.

Fifteen farm lots were also laid off for emigrants in the neighbourhood of the public farm; an old native plantation was divided in such a manner as to give about five acres of cleared ground to each farm. Preparations were making for the erection of log dwellings for the accommodation of the emigrants who should be placed upon these farms.

(B.)

GREENVILLE, July 17, 1838.

Mr. James Railey:

SIR: I embrace this opportunity of addressing you, with a few lines, and I hope that these lines will find you and the family in good health. We arrived here on the 9th of July, after a very long and tiresome passage, though we stopped four weeks at the Cape de Verde Islands. We had to go to three of the Islands before we could get the jacks and jennies, namely, St. Nicholas, St. Jago, and St. Vincent; at the last named Island we got the animals, 31 jacks and jennies, and one horse—the horse I got for myself. The average price of jacks and jennies was about four dollars and fifty cents. I gave one barrel of flour and one hundred pounds of tobacco, which was twenty-five dollars. We had very bad luck with our jacks and jennies, for we lost 13 out of 31.

We arrived at Monrovia on the 1st day of July, and left on the 4th for this place. It is called one hundred and fifty miles from Monrovia to Greenville. We stayed at Monrovia three days, but I had not the pleasure of seeing David Carter nor any of his people; they were all at Millsburgh. It rained every day while we were there, and in consequence of having the horses on board, we could not leave the pork and flour, but I sent it back by the brig Mail, and in care of G. Simpson, who came down with us. Mr. G. Simpson promised me that he would do his best to get David Carter and his people to move down here, and also he will move himself, if he can, without great loss. Mrs. S. Armstrong is dead—all the rest are well. I saw a man that was just from Millsburgh.

There is plenty of timber here, and a few people. Lumber and carpenters very much wanted. We found about twenty people here when we came. The vessel which you heard so much talk about had been launched three days before we arrived. There are cattle here, but they are very small; plenty of palm oil, camwood, rice, chickens, ducks, and some ivory. The natives appear to be friendly, but I do not feel safe because there is so few of us; I wish that one hundred emigrants could be sent out this year. We want force very much. I went to the farm on the 19th, and I was agreeably disappointed when I got there, for the land is better than I expected to find it; it is much like the land in

your creek or village fields, it is a mixture of sand and soil; but much blacker than yours. I think when this land is put under cultivation, it will bring a good crop. Sugar cane grows very well here.

Farewell. Respectfully,

EDWARD MORRIS.

Troy sends respects to all the family. He is not doing much of any thing yet; he is very well, and so we all are.

E. M.

[From the Boston Evening Gazette.]

CLAIMS OF COLONIZATION.

The great enterprise of colonizing Africa with the descendants of her children, bearing back with them Christianity and the arts of civilized life, has received an awakened attention, since the arrival of Mr. ELLIOTT CRESSON in this city. While the advocates of unconditional and immediate abolition have been actively engaged in making proselytes, the friends of the Colonization Society have been too supine, and have thus given their opponents an advantage by leaving them the field. Whatever may be doubted of the fulfilment of the expectation of the sanguine friends of the measure, it is certain that, as far as the experiment has effected any thing, it has been productive of good. That Africa will always remain the great moral waste that it now is, is improbable, and utterly at variance with the progress of events in other primitive countries. It will be colonized—and indeed has been already at various points. Where people of the same colour and general race as the natives have settled, the effect upon them, so far as they have had intercourse with the colonies, has been most happy. On the contrary, where white settlements have been made, the native Africans have been kept in their original state of abasement—lowered even beneath it, or exterminated altogether.

In view of these facts—saying nothing of the removal of the race willingly from our country, which would, we believe, be accomplished in a sensible degree if the proper encouragement were given to the cause, in view we say of the moral improvement of Africa, we think the colonization scheme has stronger claims upon the patronage of the humane, than almost any other philanthropic object. We think it also highly fortunate for the right preservation of its claims before the public, that the Society has such an advocate as Mr. CRESSON. That he is exposed to the most unscrupulous attacks from the abolitionists we are not surprised; but “they pass by him as the idle wind.” He makes no speculation out of his advocacy of colonization, is no hired emissary, but a volunteer, and spends both time and money freely in the cause. Neither is he a zealot without knowledge—but a speaker who commands attention both by subject matter and manner.

[From the New Hampshire Observer.]

INFLUENCE OF COLONIZATION.

It is a matter of surprise what different views are often gained of the same subject; and upon no subject do the views differ more than upon colonization. Some speak of it as if it were the work of demons, while others style it the child of heaven-born benevolence. Those who condemn it, look at it merely as a forcing measure, designed to drive away the coloured man from this to another country; and this for the purpose of binding the slaves more securely in hopeless bondage. While those who approve, regard it as a benevolent project, calculated to give freedom and equal rights to many of those who otherwise would have remained in slavery; and never have risen from their degraded condition. Those who approve, extend their views further than simply to the removal of a few hundreds or a few thousands of Africans to another land: were this the whole of the project; did they embrace no more in their field of vision, than what could be achieved by the removal of the comparatively small number, transported by the Society, then, indeed, would their plans be limited, and their purposes futile.

But they have larger projects: they regard the plantation of colonies on the shores of Africa, as connected with the highest welfare of Africa itself. These colonies established and fostered there, produce great effect, in checking the slave trade. The very spot where the colonies are planted, was once the seat of the slave factories: but now for nearly three hundred miles on the coast, the slaver does not dare enter to transact his inhuman business. And every effort made in Africa to arrest the cruel traffic, operates both on slavery there and here. The natives there are induced to think of the enormity of the transaction, and eventually they will array themselves against it. And while these things are done there, the report strikes upon the ear and touches the conscience of the slaveholder here.

And such, too, is the influence of every cargo of emigrants sent from this land to that. Attention is awakened to the subject. Slaves are acknowledged to be men and are made free. They go there to assume a rank denied them here. And when the slaveholder sees what is done he feels that more should be done; that he too should do something in favour of the men, a part of whom thus sail from a country of slavery to one of freedom. This effect must be produced, because slaveholders have consciences which speak out at such a time; and the effect is greater on them than it would be for a thousand persons to rise up and call them thieves, robbers, and the like. Against these attacks he is fortified; but against the influence of that he has no shield.

But the benevolent colonizationist has another and more exalted object in view—he seeks the moral, mental and religious elevation of Africa itself, and of the descendants of Africa. From all accounts, the infant colonies of Africa have taken a stand above the natives; and though the elevation of any degraded people is a work of time, still these colonies are rising much above the Africans here, as well as above the Africans there. The line of distinction, drawn so tight against the coloured

man here, is broken there. It is not denied but he may rise here ; but he rises against mountains of obstacles. There, these obstacles are removed—and he is a freeman as truly as we are freemen on this soil. But, however much we may desire to see him as free and blessed in this land, it will not soon be done. The obstacles in the way will not be removed for a long time.

But the religious condition of Africa is to be improved by this enterprise. We would by no means intimate that the emigrants or the colonists can effect this desirable object: but the planting of the Colony there becomes a medium for the introduction of the missionary to the natives ; and, in this way, the colony becomes a spiritual blessing to Africa. Moreover, the colony itself presents as religious and consistent an example as is to be found in this land. Few vices are prevalent. And the natives are beginning to feel the influence of these things. The latest accounts from persons qualified to give information are highly favourable to the prosperity and prospects of the colony.

The friends of the cause in this country perceive fresh inducements to use exertions to promote it: they believe that all efforts of this kind are tending to the elevation and liberation of the slaves ; and for that reason they favour it. Their motives are good: their acts like those of the good Samaritan, taking up the crushed and wounded, and imparting needful assistance. If others differ from them, they probably differ honestly : both are aiming at the same results : both desire the elevation of the African race, and universal freedom.

[From the Colonization Journal.]

We copy the following letter from the *Liberia Herald*, published at Monrovia, the settlement of the American Colonization Society in Western Africa. The writer, as will be seen, is our estimable fellow citizen, Moses Sheppard, Esq., the firm friend of African Colonization, and the good Samaritan to many of those who have become citizens of Liberia.

In regard to the advice given to Mr. Polk by the writer, it is needless to offer a remark, believing that among those who may read the letter, there will be little diversity of opinion. Of one thing we have no doubt, Mr. Sheppard knew Mr. Polk and was fully aware of the influence which his example would exert on other colonists. He was, therefore, desirous that he should set an example to those around him, by aiming at a high degree of excellence in the honourable pursuit of agriculture. To teach native children the knowledge of letters, is certainly an important and interesting field of labour to a philanthropic mind ; but this can be accomplished without withdrawing from agricultural pursuits those whose physical energies eminently qualify them for usefulness in this department. Hence we cannot but commend the views of Mr. Sheppard to all our readers as well worthy their consideration. To the colonists in Liberia, as well as to that class of the coloured people in this country, who intend to make Africa their home, we esteem the views here presented as possessing inestimable value.

EXTRACT OF A LETTER TO WILLIAM POLK, OF CAPE PALMAS,
FROM MOSES SHEPPARD, OF BALTIMORE.

In corresponding with your friends when speaking of the opponents of colonization, beware of harsh language. This would be incompatible with your situation as a pioneer in the cause; their conduct should occasion regret and sorrow, rather than acrimony and resentment. In their ranks are men of high literary attainments and great moral worth, philanthropists, Christians of unblemished name; but in this case bending to the weakness of human nature, they suppose they are doing, to use their own words, "the work of God," but I apprehend, without having received his commands or ascertained his will. They employ themselves in trumpeting your rights without rescuing any of you. The merit is awarded to him who *gives* a cup of cold water, not to him who loudly proclaims that all have a right to drink; I would meet them with facts and mild remonstrances, rather than impassioned repartees or railing recriminations. And what are the facts, with which you are to meet them? I reply they are the prosperity and contentment of the colonists, growing out of their good conduct and industry. You are free; make yourselves independent. Independence is within your reach, and when you are independent as well as free, you will require no arguments to falsify the calumnies of your enemies but the silent energy of truth.

You will perceive by the Maryland Colonization Journal which I send you, that I have an extract of your letter to me of the 30th of August published. It is read with interest and contains the language and expresses the sentiments of a freeman. It is gratifying to the friends of freedom here to have evidence of the fact, that colonization gives expansion and buoyancy to the mind, to know that as "slavery takes half man's worth away," colonization restores him to his entire worth, and reinstates him in the rank from which he has been forced by the ruthless hand of violence.

I now come to the main object of this letter. You inform me you are going to keep school. I am the friend of learning for all descriptions of persons every where, particularly for the coloured man, and especially in Liberia. I am pleased with the meaning the native Africans give to the term "*white man*," making these words refer to intelligence rather than colour. Their construction is a good one, for knowledge is the same in all intelligent beings. Minds, as far as we know, do not differ in complexion. If, therefore, I do not approbate your teaching, it is not because I am averse to education, but because I think in some situations, and in some persons there are duties that precede, and in fact form the basis by furnishing the means of, education; that situation and person are found in your case. The question is not whether schools should be kept, but whether you should be school-master? I think not. Teachers of children can easily be obtained; they are often persons qualified for nothing else; but you should be occupied in another kind of teaching, I mean teaching the colonists the habits of industry and economy, which will enable them to educate their children. It is incumbent on you as one of the founders of the colony, to place before the eyes of the less informed an example of what they should do and what they

should be. You all went to Cape Palmas to be cultivators; the colony was to be an agricultural community, and unless you make it so you will disappoint your friends and deceive yourselves. You must look to the soil for subsistence, for respectability, and finally for wealth, and you will find each and all of them *there*. You have as much education as is required for all the purposes of active life; establish yourself on a farm and in a few years you will find yourself in ease and comfort; whereas if you become a school-master you can make but a meagre living, and it will leave you old and poor. Imagine yourself in the decline of life, surrounded by some two or three dozen stubborn little urchins, to increase the afflictions and torture the infirmities of age; on the other hand, view yourself on a productive farm, reclining under the palm tree you have planted or visiting a neighbour also enjoining the rich reward of a youth of industry and care. This is in fact the inexhaustable source of a *cruise*, for it is a mistake to suppose the widow's unfailing cruise of oil, of which we read in the Bible, was a favour conferred on her alone—it is a favour conferred on us all. She was directed to draw from the constantly replenished cruise; we are directed to draw from the constantly productive earth—a source that will not fail while seed time and harvest remain. My desire is that you possess yourself of this source, from which you can draw in your youth, and which will continue to flow in your old age.

I present to you as plain a proposition as can be offered to a man; one of the purposes for which you went to Africa was to improve your circumstances. How are you to do it? Not by keeping school, that is out of the question, not by trade; you have not the means. You cannot extract property from the air, it is not in the air; you must resort to the ground, and there you will find it in abundance; the sooner therefore you apply yourself to that source, the sooner you will accomplish this object of your emigration.

It has been asserted, and it is still insisted on, that such is the lethargical character of the coloured man, that he will not labour without the whip, or at least the presence of a master. Your friends the colonizationists have taken the opposite ground, have staked their judgment, and rest their hopes on the correctness of their opinion. They have joined an issue with their opponents, which must be decided by the colonists, it is with you to falsify or confirm the assertion of your adversaries.

You are now in a country where it is said slavery does not exist. This may be a mistake; slavery is a very comprehensive term, oftener used than understood. Let me apprise you that you may be as decidedly a slave at Cape Palmas, as a man under the lash of a driver in Virginia. The slavery of vice or indolence is as much to be deprecated as personal bondage. The colonizationists wish you in every sense, and of course in the highest sense to be free.

You have heard of the Lloyd estate, the Wilson estate, the Tilghman estate and other large estates on the Eastern Shore of Maryland. The founders of these estates went to the Eastern Shore in early times, as you went to Cape Palmas, with their hands and nothing but their hands. You have quite as good a chance for laying the foundation of the Polk estate in Maryland in Liberia, as they had on the Eastern Shore of Maryland; and I hope you will avail yourselves of the

favourable opportunity. It can only be done as they did it, by activity and diligence—"The hand of the diligent maketh rich," but "the slothful are clothed in rags." It cannot be done by school-keeping. There is no activity in that. A young and vigorous man becoming a school-master may not always prove an aversion to work, but it never can be made to prove a fondness for work. In your letters let me know what arrangements you have made for establishing the Polk estate, I wish you could inform me what progress you have already made.

If you perceive ought that is harsh in my language, you must refer it to my solicitude for your prosperity; on this occasion I have assumed your profession and acted the part of school-master. All my teaching has a tendency to one point, and perhaps might have been expressed in a single sentence, *a youth of labour is essential to an age of ease.*

The objects of colonization are to relieve the oppressed, to lessen the sum of human anxiety and sufferings, to carry light into the regions of darkness and to demonstrate to the world that the Deity in the creation of man did not restrict himself to any shade or form in which to wrap the ethereal essence which we call mind. In the attainment of these humane and philanthropic purposes, the colonists must perform an important part, and you and each of you are held responsible for no inconsiderable share. Myself the friend of freedom, I am the friend of freedom's friend; not so with all the advocates of the cause—a portion of them avow their opposition to all who do not labour under their supervision. They claim this right by assuming the fact that they are working for the Lord—many men will do the Lord's work, provided he will have it done in the right way, that is in their way. An impressive spectacle is sometimes present by two parties working for the Lord in fierce and vindictive conflict; an ignorant observer might suppose they were marshalled under the opposite banner.

[From the Christian Advocate and Journal, Dec. 21, 1838.]

THE LIBERIA MISSION.

We noticed last week the doings of a missionary meeting, which was held preparatory to the departure of the missionaries for Africa. We had not then room for the reflections the occasion suggested in reference to the African mission, and its probable bearings upon the vast heathen population scattered along the western coast of that great continent.

Of all people entitled to the consideration and sympathy of enlightened Christians, none present stronger and more moving claims than these native Africans. By all authentic accounts respecting their character and condition, they are represented, to use the strong language of the apostle Paul, as "having no hope, and without God in the world." So wretched have they been for centuries, so deplorably ignorant, degraded, and destitute of every redeeming quality or element, that their condition has presented the most gloomy and appalling aspect to the benevolent of all Christian countries. And yet circumstances have always opposed an insuperable barrier against the introduction of the institutions of religion and

civilization amongst them to promise ultimate success, in meliorating their condition, until colonies began to be planted upon the coast, for such free people of colour as might choose to emigrate thither, and the friends of missions seized the advantage they presented to furnish them with the benefits of the Gospel, and the means of education. Simultaneously with the progress of the colonies, the missionary operations have steadily been carried forward, until now there are flourishing religious and educational establishments under the care of the Methodist Episcopal Church, the Presbyterian and the Baptist Churches, and the Protestant Episcopal Church. These four leading Protestant denominations have thus entered that dreary and heretofore unpromising field of missionary culture, and they are constantly strengthening their forces.

Of our own missions there, it may be said, few under the care of the Church have been so successful, or at this moment present such encouraging prospects. Under the most disheartening circumstances the first missionaries went out. Some fell in the field; others returned, unable longer to endure their toil and labour. But there were others found ready to fly to the rescue, willing, in the spirit of true disciples of Christ, to sacrifice their all, even their own lives, in a work of such moment. But God has wonderfully shielded them; and though they have gone "forth weeping, bearing precious seed," they seem destined to be among those honoured labourers, who shall "return with joy, bringing their sheaves with them."

Already is there, on the western coast of Africa, a conference of ministers of the Methodist Episcopal Church. The number of the travelling preachers in America, if we are correct, was less than that of the Liberia mission conference, during the same period of time after the arrival of the first missionaries in each place severally.

It is to be borne in mind, however, that many of the colonists, perhaps most of them, had their religious affinities formed before going to Africa, and were prepared to unite with some of the Christian Churches at the first opportunity; and some, especially in our own Church, went there regularly licensed as preachers, who have since given themselves wholly to the work, under the direction of the conference and superintendent.

But as we are most concerned for the salvation of the natives, the matter of sober inquiry is, how all this is likely to affect their condition. Though whatever is future in human calculation is always problematical, so far as it is possible to judge from past success and present prospects, there is scarcely a missionary field, in the whole world, having been occupied for only so short a time, which promises a richer reward for the amount of labour required to be bestowed upon it. We need not detain the reader to multiply the reasons in support of this opinion. Besides the extent to which the cause has already succeeded—the establishment of churches, schools, and printing presses—the persevering efforts of a number of faithful preachers, already in the field, and acting harmoniously under a regular ecclesiastical organization—the condition of the surrounding tribes is such as to render them peculiarly fitted for the reception of the Gospel, and the benefits it imparts. They have no established creeds or opinions to defend—no platforms, formularies, systems of philosophy, or any thing else which characterizes more civilised and polished commu-

nities—on which to unite and array themselves against the instructions of the missionaries and teachers sent among them.

They are sensible of their ignorance and degradation, and with a docility rarely witnessed among any others in different circumstances, they *seek* instruction, and are thankful for it. Their confidence in the missionaries and teachers is growing stronger every day, as they become better acquainted with their benevolent designs, and the adaptation of the institutions of the Gospel and civilization to meliorate their condition.—Hence the prevailing desire of the headmen of the tribes is, as we are assured, to know the white man's book, and to be made acquainted with the arts of civilization, which they seem to think inseparable from the institutions of Christianity. And with the headmen, their people are influenced by the same desire. These things are highly favourable to the introduction of the Gospel among them. Numbers of the natives have been converted, and added to the Church. Some of these are in the schools, in a state of training for future usefulness. And when it shall please God to raise up native preachers among them, and pious interpreters to accompany the missionaries into the interior, what may not be expected as the result of their combined labours?

But it was not our design to dwell at this time upon the prospects of this mission. We believe all who have directed their attention to this subject with any degree of candour and impartiality must be satisfied that, upon the success of the colonization and the missionary cause in Western Africa, acting conjointly and in unison, depends the only hope for the natives on that coast. Extinguish the light which they are beginning to shed upon that benighted region, and darkness, gross darkness, again covers that wretched race, whose degradation and miseries have extorted a thousand agonizing groans from the humane and philanthropic of all Christian lands. It might be expected that all who feel for suffering humanity—especially all Christians, who know and appreciate the influence of the Gospel in restoring degraded man to the favour of God, and elevating him in the scale of human happiness—would rejoice to see this remedial process—this efficient element of regeneration introduced into Africa, under circumstances so prohibitory and promising. This, we say, it was reasonable to expect. But what are the facts in the case? This enterprise has, on the contrary, met with violent and almost continual opposition, ever since its prosperity became apparent, from those who have professed great sympathy for the African race! It is not our object to trace in detail the history of this opposition. Our principal design in adverting to it, is to say, that we cannot comprehend the motives and design of it, nor yet reconcile it with any just pretensions to Christian philanthropy.

Witness only one or two instances: An anonymous letter, written probably by some disaffected white man, of whose character and motive we can know nothing but by conjecture, saw fit to publish a series of statements circulated to excite prejudice against the colonies, the character of the emigrants, and the institutions established there through the efforts of benevolence. This communication was seized as a valuable document, and circulated with an assiduity equalled only by the known zeal of those engaged in it. At a public meeting called in behalf of the

colonization cause, circulars containing this irresponsible communication were liberally scattered among the people who attended, and even pressed upon them at the door as they were entering the house. More recently another circular has made its appearance, in the form of a letter to Mr. L. Tappan, and published by him. It is signed by one Louis Sheridan, who has been a short time in Africa, and is written in a style and manner which will satisfy every unbiased reader that it is any thing but a candid representation of the true state of affairs in the colonies, several of which it would seem he has never seen. It is not our purpose to express even a conjecture as to the combination of circumstances which brought that strange and self-refuted production into the hands of the publisher, nor of the statements and allusions it contains, for which the writer and publishers must be accountable themselves. Time will develop these things. But what motive could induce its publication and circulation throughout the country is a matter which justifies a rigid inquiry. The whole bearing of the communication is, to excite a spirit of disaffection against the colonies, and every thing that is doing in Western Africa for the benefit of the unhappy race who inhabit the coast. Let what it appears designed to effect come to pass—let all be realised which the publishers of that document seem to desire by their industrious circulation of it—and what must be the consequence! Plainly this—Africa left in all that hopeless wretchedness which has characterised its condition for centuries past! Is this benevolent! But does it not accord with the entire system of opposition steadily pursued against the colonies, and the benevolent institutions which depend on their prosperity for success? Why this opposition? Why are the discouraging incidents common to all benevolent enterprise, when they occur in connection with this, seized and circulated with an air of triumph? This we expect from sceptics and scoffers. But in what light are we to view it from professed Christians and philanthropists? We confess we cannot understand it, and never could. It would seem that the sufferings, and even the calamities, of brethren in this field, are matters of rejoicing to those who, in all reason, should sympathize with them, and hold up their hands. Nay more, who has not seen what approached to ridiculing them on account of their privations and sufferings, and mocking their feelings of benevolence!—But the worst feature in all this business is, the use which is made of irresponsible account respecting the state of affairs in Western Africa. Such communications as we have noticed above are put into circulation for the purpose of *instructing* the people on this subject. But the statements of men who have character to sustain them—men whose veracity and intelligence must give credit and weight to what they say—are neglected or discarded. Accounts of the state of the colonies, and the prospects of the missions in them, from such men as Pinney, Skinner, Buchanan, Matthias, Seys, Chase, Brown, Goheen, and many others who might be named, it seems are not to be respected. And why? Because they are calculated to encourage effort in the benevolent enterprise of endeavouring to introduce the Gospel and civilisation into Africa! So it would seem. And what—we should ask—what benefit do men propose to themselves or others in opposing this work of benevolence? It is possible they may hinder and even defeat it. But what satisfaction can they hope to

derive from being instrumental in procuring such a result? We have stated, that all the authentic information we have respecting the success of the mission in Liberia is highly encouraging. There is reason to hope that the time to favour Africa has come—the set time. And we earnestly entreat all the friends of the missionary cause—the benevolent of every Christian name—not to be diverted from their labours of love, in endeavouring to promote the system of operations which providence seems to have designed for this purpose, by any contravening influence whatever. God has given his sanction to the mission in Africa, and it belongs to his people to do their part in sustaining it.

[From the New York Commercial Advertiser.]

FAREWELL MEETING.

On Friday evening a farewell meeting was held in the Methodist Episcopal Church in Greene street, preparatory to the departure of the Rev. John Seys, Rev. William Stocker, Rev. George S. Brown, Mr. Walter P. Jayne, Mr. Jabez A. Burton, and Mr. Henry P. Barker, for Africa. This reinforcement to the Methodist mission family in Liberia was to sail on Saturday last, but is unexpectedly detained a day or two longer, perhaps until to-morrow.

We have had the pleasure of attending many missionary meetings, but none of deeper interest than the one on Friday. The congregation was large, and very attentive to the addresses from the Rev. Mr. Brown, a coloured missionary, the Rev. Mr. Seys, the superintendent of the mission, the Rev. Jason Lee, of the Oregon mission, and the Rev. Dr. Fisk, president of the Wesleyan University.

Although all the speakers gave entire satisfaction, and it would afford us pleasure to give a sketch of the remarks of each, yet the crowded state of our columns prevents it.—We must, however, devote a few lines to the Rev. Mr. Brown. We had heard much of him—we had heard him on one or two occasions at a missionary board, but it was the first time we ever heard him address a large audience. He is a man of no ordinary talent—as a speaker but few white men surpass him. We learned from the superintendent of the mission that none can excel him in devotedness to his ministerial duties. He has been two years in the missionary field, and great good has resulted from his labours. It was from the lips of this devoted man that we learned the present state of the missionary work in that benighted land; from him we also learned the state of the country when he first landed on its shores, and what are the prospects at this time. He was told, he said, when he first left the United States, that, on his arrival in Africa, he would not meet with friends, nor with those who knew what the love of God was; he was going to leave a land of plenty and of health, for one where want and sickness would overtake him. What has been the result?—When I first set my feet on Africa's shore, he said, I found a father and a friend in the beloved Seys; I found also kindred spirits, who did know

what the love of God meant, and who enjoyed that love in their hearts. As to food and other necessities, he always had enough; and for health, he enjoyed far better in Liberia than he ever did in the United States. True, he said, he had not escaped slight attacks of the fever, but, by the good providence of God, and the kind attention of his friends, he had suffered comparatively little. He had been told that he would find the soil of Africa nothing but sand—a land of sterility. What was the case? He appealed to those who had, like him, been there, and had travelled some distance into the interior. Richer land, and more productive, he had never seen; and as to the moral condition of the colonists, he could affirm that they would not suffer in comparison with any settlement or settlements of the same population in this country.

Again, said Mr. B., I was told they had no relish for education. The reverse is the case. I was never in any place where I found such willingness to acquire knowledge; the adults want to read the white man's book; they are anxious to learn to write, so that they can also "make the white man's book." This last remark had reference to the natives. The colonists are all anxious that their children shall acquire all the knowledge they are capable of attaining; and they make great improvement, evidences of which, said Mr. Brown, have heretofore been laid before some of you.—When the speaker taught a school in Caldwell, the natives came to him regularly in their canoes, and no state of weather prevented, generally, a full attendance.

In conclusion, said the speaker, I want no better country while on earth—a more pleasant there cannot be. God permitting, I am determined to spend my life, my last breath, in it, being persuaded there is not a field so important for the missionary in the known world.

The Rev. Mr. Seys offered the following resolution, which he supported by some highly interesting and affecting remarks:—

Resolved, That while we review with gratitude to God the success which has hitherto attended our missions in Western Africa, and the providential supply of additional labourers now on the point of embarkation, we pledge ourselves with divine assistance, to renewed efforts for their support, by our prayers and our liberality.

This resolution was ably seconded by Dr. Fisk, and passed unanimously.

A very liberal collection was then taken up, after which the Rev. Mr. Stocker, Mr. Jayne, Mr. Burton, and Mr. Barker, were made life members of the society. Mr. Brown had been previously made a life member, at a meeting of the board of managers.

Then came the closing scene, the "farewell address" to the missionaries, which was delivered by the venerable corresponding secretary, in his accustomed feeling manner. It was a moment of deep interest. After the address the excellent choir sang the following farewell hymn:—

Yes, my native land, I love thee ;
All thy scenes, I love thee well :
Friends, connections, happy country,
Can I bid you all farewell ?
Can I leave you,
Far in heathen lands to dwell ?

Home! thy joys are passing lovely ;
Joys no stranger-heart can tell !
Happy home ! 'tis sure I love thee !
Can I—can I say *Farewell!*
Can I leave thee,
Far in heathen lands to dwell ?

Scenes of sacred peace and pleasure,
Holy days and Sabbath-bell ;
Richest, brightest, sweetest treasure !
Can I say a last farewell ?
Can I leave you,
Far in heathen lands to dwell ?

Yes ! I hasten from you gladly,
From the scenes I love so well !
Far away, ye billows, bear me ;
Lovely native land, farewell !
Pleased I leave thee,
Far in heathen lands to dwell.

In the deserts let me labour,
On the mountains let me tell
How he died, the blessed Saviour—
To redeem a world from hell !
Let me hasten,
Far in heathen lands to dwell.

Bear me on, thou restless ocean ;
Let the winds my canvass swell—
Heaves my heart with warm emotion,
While I go far hence to dwell :
Glad I bid thee,
Native land—*Farewell—farewell!*

[From the New York Churchman.]

AFRICAN MISSION.

Many of your readers who have felt a deep interest in the welfare of Africa, will rejoice to learn that the mission of our church on the western coast is about to be enlarged. A little company of five is preparing to sail for Cape Palmas, in the Emperor, from this port, about the 25th inst. It consists of the Rev. Dr. Savage, (who has been already about eighteen months upon the coast,) Mrs. Savage, Mr. Perkins and wife, and a female teacher, a young lady from Boston.

Mr. Perkins goes out as lay assistant, and having formerly resided in this city, where he became, a communicant, is favourably known to many as peculiarly fitted for his expected duties. The devoted females who go out are qualified in various ways to exert a powerful influence in removing the gross darkness which covers the people, and in elevating their character. Perhaps in no region under the degradations of paganism is such an influence more needed, or greater encouragement for devoted females to labour in faith.

This accession (with another missionary who will probably leave in the spring,) will complete the number designed by the committee for Cape Palmas and its out-stations. These may now be increased, under the widening supervision of the missionaries, so much relieved from the cares of primary instruction, and of the secular concerns of the mission. A new series of stations may then be commenced from some fresh starting point on the coast.

The prospect of permanency now attending the station at Cape Palmas, the rapidly gathering population in its immediate vicinity, and the increasing congregation already worshipping in the mission dwelling-house, plead urgently for the erection of a plain but substantial chapel. The missionaries sensibly feel the want of such a place of worship as limiting the result of their labours. The estimated cost of such a building is from one thousand five hundred to two thousand dollars, and the blessing to be imparted to Africa, by means of a congregation of our church is beyond our feeble estimate. But the committee have not the means, however desirable the object may appear to them.

V.

 [From the Colonization Journal.]

DR. SAMUEL F. M'GILL.

Among the passengers in the Oberon, (for Cape Palmas,) is the son of a person formerly well known in Baltimore, as a most respectable man of colour, the Rev. George R. M'Gill. Mr. M'Gill went to the colony of Monrovia in 1824 or 1825. Having made preparations to receive his family he returned to Baltimore, and carried them out in 1826. His eldest son was then ten years old. Mr. M'Gill entered into business at Monrovia, and was an useful, industrious, and most worthy citizen. He filled various offices there, and was finally elected vice-agent by the people. When the

State Colonization Society determined to found their present colony a Cape Palmas, Mr. M'Gill tendered his services and was most useful in the treaty with the native kings, and in the early period of the infant settlement. When Mr. Russwurm was appointed Governor, Mr. M'Gill, whose eldest daughter he had married, was made assistant-agent at the Cape, which office he now holds.

The State Society being desirous to procure a person of colour as a physician, and knowing from experience, that one educated for the purpose here, would probably decline going to the colony, when his education was finished; sent for Mr. M'Gill's eldest son, who having lived from the age of ten years in Africa, looked upon that country as his home. On his arrival he was sent to the north, where in consideration of the object in view, he was regularly instructed, passed a highly creditable examination after attending the usual courses of lectures, and received a diploma. He is now on his way to the colony at Cape Palmas. Dr. Robert M'Dowell, already known as an able practitioner on the coast of Africa, goes out in the *Oberon* as colonial physician. When his term of service expires, there is every reason to believe that Dr. M'Gill will be fully competent to take charge of the medical department, with credit to himself and usefulness to the colony.

PHILADELPHIA, JANUARY 15, 1839.

The present year has been begun auspiciously for Colonization in the United States. A light seems to show itself through the mists of prejudice and misconception, which have for a few years past overshadowed the east. Mr. CRESSON, after addressing assemblies in various parts of Vermont and New Hampshire, proceeded to Boston, where he is arguing the cause in connection with that of Missions and the suppression of the slave trade, with his accustomed ability. We only ask that the whole question of the influences, direct and collateral, of Colonization, should be placed in a distinct light before the people of New England, and they invited to examine with their own eyes, and not through the green and yellow glasses of uncompromising enemies, and deeply prejudiced and ignorant judges. We can safely rely on their verdict, after a knowledge of all the premises; and we shall greatly mistake the force of their characteristic shrewdness, if they forego the opportunities of doing a positive and present good to the whole human family, for a chance after an *ignis fatuus* which would lead them into the slough of riot and misrule.

Mr. GURLEY has, as we see by a card in the *Christian Statesman*, detached himself from his editorial engagements, and is once more in the wide field of action, as the eloquent and persuasive advocate of Colonization. His visit to the south and west will be productive of great good to the cause. The

people in that region only require to be brought to act in a concerted manner, in order to give their aid on a large scale to the combined plans of emancipation and colonization. The example so gloriously set by Mississippi, the Report of whose Society will be found to occupy several pages in our present number, cannot but be followed by the whole of the slave-holding states. Alabama, it will be seen, is also on the alert, and we may reasonably hope that she will give her aid towards enabling the Board of Directors, under the new organisation, to carry on with increased energy the work of emigration and freedom. In Kentucky, Mr. CLAY, brother of the distinguished Senator has, we learn, volunteered his services as agent for the Society in that state. Tennessee will not be behind in any good work of reform or philanthropy; she has already on different occasions manifested her regard for the better interests of the black man.

Hitherto we have been merely recorders of the expressions of our belief that Ohio would be found on the side of her great and older sister Pennsylvania, in the work of practical philanthropy. Hereafter, we shall be able to give an account of numerous deeds done in her borders for the advancement of the common cause. Pittsburg may henceforth be regarded as the head quarters of an efficient agent for Western Pennsylvania and Eastern Ohio. Will that ever zealous and untiring labourer, the Rev. Mr. PINNEY, accede to what we know are the wishes of the General Executive Committee, and take this more extended vineyard for his future operations?

But in our anticipations of his future course, let us not forget to record Mr. Pinney's recent labours in his agency.

In Butler county, a society was formed and constitution adopted, at Zelionople, after a lecture by Mr. Pinney, on the 17th December. At Prospect, he formed in the following day, a society of 25 members, three gentlemen becoming five dollar yearly subscribers. On the 29th he lectured at Porterville, where a society was organised, consisting of 29 members, and nearly \$40 subscribed. Four gentlemen subscribed each five dollars a year. On the 20th he lectured twice at Centreville, and 23 persons joined to form a Society. Mr. Pinney lectured at Harrisville and Concord with good result.

In Mercer county he lectured at Planegrove on the 26th December, at Centre on the 27th, and at Mercer on the 28th and 29th, and procured thirteen five dollar subscribers to the society. On the 31st he lectured at Nashannock and Pulaski. A subscription was commenced in each of these places, and a Society will have been formed by this time. In New Bedford he lectured on the 1st January, and aided in forming a society with a subscription of \$30, of which there were three five dollar ones. At Sharon, a society was organised on the 2d instant, after the delivery of two lectures. Five gentlemen became five dollar subscribers. At Clarksville, on the 3d instant, a society was organised auxiliary to the county Colonization Society. At Greenville, where Mr. Pinney lectured on two afternoons, he reports two five dollar subscribers.

Mr. Pinney's subsequent visits to different places in Fayette county, imparted an animating influence to the friends of the cause there. At Uniontown he speaks of the cordial interest which continues to be felt on the subject of Colonization.

Mr. Pinney organised, after a lecture there, the Tarentum (Alleghany county)

Colonization Society. He was greatly aided by the Rev. Mr. Fuller, and the Hon. W. H. Breckenridge, and also by Mr. Gohen. Nine names of five dollar subscribers were enrolled.

We omitted to mention sooner that Judge WILKESON is earnest in giving requisite extension to the plans by which the several States shall be roused to full action in favour of colonization. His selection of agents to assist him in various places, will soon be manifested advantageously for the cause of philanthropy. We have heard, of late, most encouraging accounts of the success of Mr. Halsey, in New Jersey. The Empire State as yet, however, has done comparatively nothing; certainly nothing commensurate with her population, and the wealth the intelligence, and the ardour in all kinds of improvement of her citizens. We look to Oneida for the requisite impulse to be communicated to the interior if it were merely a rebound of that which has been given in the city of New York.

The following article will show that the liberal citizens of Boston are beginning to prove their feeling in a substantial manner.

[From the Boston Daily Advertiser.]

COLONIZATION SOCIETY.

We are happy to see the following demonstration of interest in the Colonization Society, on the part of one of our liberal minded citizens. Although we do not look to the labours or agency of this, or any similar society, for the means of removing the evils of slavery, we cannot but regard it as an object deserving of encouragement, to provide a spot which may serve as an asylum for such slaves as may in any lawful mode be made free, as well as for such free blacks of the non-slave-holding states, as may prefer to become members of a community, consisting entirely of people of their own colour. It is also an object, to plant the seeds of freedom, civilization, and Christianity on the continent of Africa, that it may produce, even if it may be slowly, and at a remote period, the fruits which may be ultimately expected from such a proceeding. The success of the enterprise thus far, though perhaps not equal to the anticipations of its most sanguine projectors, has been far more encouraging than many apprehended; and some of the obstacles which at first appeared insurmountable, have certainly become less formidable.

The undersigned gratefully acknowledges the subscription of one thousand dollars from "A friend to Africa," to be applied to the benefit of the colonization cause; which is peculiarly acceptable at this moment, when there are many slaves at the South, training as emigrants to Liberia, and gratuitously offered by benevolent owners for that purpose, whenever the Society shall possess the means of settling them in the colonies. This can be effected for the small sum of \$50 each, to defray the expenses of the voyage, and place them in the land of their ancestors, as freemen and freeholders.

Tremont House, December 25.

ELLIOTT CRESSON.

The undersigned gratefully acknowledges the receipt of \$100 this day, from an anonymous donor, to secure the emancipation and effect the settlement in Liberia of two slaves—thousands of whom will be gratuitously freed by benevolent owners whenever the means for their comfortable establishment in Africa shall be possessed by the colonization societies.

Tremont House, January 12.

ELLIOTT CRESSON

From the Boston Transcript.

AFRICAN COMMERCE.

We Yankees are proverbially a business-driving and money-making generation, though perhaps not to the extent indicated by the remark of President Christophe on a certain occasion (as quoted yesterday by Mr. Cresson in his speech on the Slave Trade at the House) that "let but one bag of coffee be hung up in full view, and an American would rush into [a place we can't mention] to secure the prize." Energetic, calculating, persevering, we certainly are, however, and upon this principle, we believe, many of our readers will take at least a theoretical interest in an article lately published in the Colonization Herald, at Philadelphia, and furnished, as we judge from the signature, by Mr. Buchanan, now Governor of all the American African settlements, a very intelligent, well informed, accurate man. We shall give the substance in a few words as may be.

Speaking of the commercial resources of that coast, which is perhaps one of the most abundant and the most neglected portion of the globe, in this respect, he begins with gold. This shows itself "all along," though doubtless all the best veins are undisclosed. A little of our Yankee geology, as well as energy is, wanted there. Yet even now, gold from Sierre Leone, in a single year, has been exported to the value of \$100,000.

Palm Oil is every where produced. The demand for it is increasing all over Christendom. In 1834, there was imported into Liverpool alone 12,000 tons of palm oil, valued at \$1,700,000. Most of the precious dyewoods grow in exhaustless quantities.—About thirty miles east of Bassa Cove, for example, is the commencement of a region of unknown extent, where scarcely any tree is known except the camwood. This is a great trade too. It is nothing to what it might be. One Liverpool house imported 300 tons in a single year, worth about \$30,000. Ivory is procured along the whole western coast, of which it is supposed from \$80,000 to \$200,000 worth is annually exported. Again, the house referred to above, imported into Liverpool in three years, nearly \$300,000 worth of Gum Senegal. Then there are wax, hides, mahogany, tea, rice, and gambia wood. All these are merely the materials spontaneously furnished by nature, which may be increased indefinitely by the application of industry and science.

For various agricultural produce, no soil or climate exceeds this: produce of the greatest commercial importance. On this point we have been ignorant too long. Late explanations and experiments, in and about the Colonies, have put a new face on the business. Cotton, for instance, of a beautiful staple is indigenous and grows for 12 or 14 years in succession without renewal of the plant. Coffee, confidently described as of a quality superior to the best Java or Mocha is found about Liberia, and can be cultivated with great ease to any extent. It grows from 30 to 40 years, and yields about nine pounds to the shrub yearly. Sugar cane grows in unrivalled luxuriance, and as there are no frosts to be dreaded, can be brought to much greater perfection than in our southern States. Indigo, caoutchouc, pepper, tamarinds, and many other things, which are brought from other tropical countries to this, might be added to this list. In a word, there is nothing in the fertile countries of the East or West Indies which may not be produced in equal or greater excellence in Western Africa. All that is wanted to turn these things, to account is the right sort of men. By-and-by the Colonists will do it, but at present they want aid; means in fact. Capital, Yankee capital is the one thing needful.

The Governor suggests, meanwhile, a joint stock company for African trade, and agriculture, as well to be carried on within the colonies for a limited term—shares small, so as to let in the colonists; the latter to be employed in the

business as much as possible; the colonial coasting trade not to be interfered with; certain privileges to be allowed by the Society to the Company, and certain returns, which are specified, made therefor; for example, to carry out all emigrants offered by the Society at a limited price; to construct all buildings in a permanent manner, and leave them in good order, for the use of the colony—the society paying for them at a fair valuation; and to clear and plant within two years at least 300 acres of land in sugar cane, coffee and cotton.

Now this begins to look, as we may say at the North, *something like*. There is something palpable, practical, about it. It touches us in the right place. We commend the whole subject to mercantile men. Commerce, after all, is the great civilizer, or should be. Commerce alone can break up the Slave Trade.

A NOBLE ACT.

We have received information, on which we can rely, that Mrs. Reed, daughter of the late Captain Ross, has bequeathed her large estate to the Mississippi Colonization Society. This donation consisted of her farm, one hundred and twenty-three slaves, and about six hundred bales of cotton. The Rev. Z. Butler, and others, were appointed to carry the benevolent purpose of this lady into effect.

Captain Ross, some time since, left his estate to the American Colonization Society, but from some cause, to us unknown, efforts are now making to break the will. Should this be done, Mrs. Reed has made such arrangements as to secure her patrimony, which is one-third of the whole estate, to the Mississippi Colonization Society.

This truly benevolent act serves to show most conclusively, that the colonization cause is on the march, and that its influence is doing much in the south and southwest, for the cause of gradual and voluntary emancipation. By this single act, one hundred and twenty-three of Africa's degraded children have not only been permitted to return to the country assigned them by heaven, but the means to convey them thither are also furnished.

The friends and patrons of this noble enterprise have great reason to rejoice, and take new courage, since they have the most conclusive evidence that their labour of love is not in vain.—*Kentucky Colonizationist*.

We are assured by the best authority, that one of the executors of the estate of the late Captain Ross, recently said that no attempt would be made by the relatives of that noble minded man to defeat the provisions of his will.

The executors, we believe, all also desirous that this will should be promptly executed. The anxiety of Mrs. Reed, one of the most intelligent, accomplished, and benevolent of women, on this subject before her decease, was great.—*Christian Statesman*,

[From the Christian Statesman.]

COLONIZATION IN ALABAMA.

The cause of African Colonization is rising in every section of the Union. A society auxiliary to the Parent society, has just been organised in Baldwin county, Alabama, and one hundred and eighty-five dollars collected in aid of its object. The proceedings of the meeting for the establishment of this society, appear in the Mobile Chronicle. We trust the State Society of Alabama, will soon be revived and reorganised in accordance with the present constitution of

the American society. The officers of the Baldwin county Auxiliary Colonization Society of Alabama are—

Cyrus Sibley, *president*; Joseph Hall, *1st vice-president*; Aaron Barlow, Gerald Byrne, Wm. Hall, John Gallagher, Joseph Booth, *managers*; Origen Sibley, *secretary*; Wm. C. Dennis, *treasurer*.

COLONIZATION IN THE WEST.

A distinguished gentleman in the State of Illinois, under date of the 2d inst. expresses himself to Judge Wilkeson, general agent of the society, in the following terms:

“My great anxiety now is, that I may spend the remainder of my days in the most useful manner I can to promote the happiness of my fellow-beings, and advance the cause of the Redeemer’s kingdom in the world.

“I most cordially enter into the views taken by the managers of this grand, and I would say, glorious plan of promoting the happiness and independence of our coloured population. From my earliest youth I have been opposed to involuntary slavery, and when the Colonization Society was first organised, my heart rejoiced that a plan had at last sprung up free from any reasonable objection which, if patronised, would give liberty to a large portion of our blacks, and at the same time be the means under God to evangelise that dark and benighted portion of our world, which has always been the great reservoir of slaves for all nations of the earth, and I have been ever solicitous for the advancement of the society’s interest, and whenever it prospered my heart was elated, and whenever it declined, my spirits drooped with it. You, sir, are entitled to the honour of hitting upon a plan which is calculated to be of lasting benefit, and which will give a new impetus to the cause of colonization throughout our whole continent, and as you have very justly remarked, will place the society in her true attitude as the ‘conservative’ between the two factions that are rending asunder the bonds of our beloved country.” I do most cordially agree with you in the views you have suggested.

Whether I possess the necessary qualifications for an agent I do not know. I am now near sixty years old, and not very healthy, but what of me remains you are welcome to. I have all the zeal and affection for the cause you could ask, but whether there are not better materials at hand, is the question.—*Ib.*

The accumulated Colonization matter, which it was necessary to dispose of in the pages of the present number of our magazine, prevents our giving it that variety of aspect and character which we intend shall be manifested in succeeding numbers of the work. Hence, the exclusion just now, of many articles on Agriculture, Education, Science and Literature with which we hope ere long to be able to entertain and instruct our readers.

We commend to special attention and perusal, the article entitled *Liberia Mission*, from the Christian Advocate and Journal. It must touch the hearts of all Christians who are desirous of extending the blessings of the gospel to the chief portion of a vast continent, which by any of the common missionary efforts would be, as it has been, inaccessible to the light. Now, from the new home

that is prepared on the western coast of Africa for the missionaries, they can set out on their errands into the interior with all desirable aid and sanction of the chiefs and princes of the land, who, in their intercourse with the colonists, have learned to appreciate the superiority of Christian civilization and refinement.

The question "What can Colonization Do?" will be found to be triumphantly answered by Mr. Cresson, whose letter will, we are sure, be perused with interest and instruction.

ACKNOWLEDGMENTS.

The General Agent acknowledges the following receipts from Oct. 22nd, 1838—which have been paid into the Treasury.

From L. Witman on account of Notes of Lumbermans Bank,	\$ 48,00
" Gerard Ralston donation,	1000,00
" Persifer Frazer, do.	50,00
" Rev. J. C. Sears collection at Six Mile Run,	7,00
" D. Pidgeon city collections,	30,00
" Chas. E. Lex annual subscription,	5,00
" Great Valley Colonization Society,	49,00
" Mr. Moore Agent	50,00
" Rev. Mr. Grier, collection from Pine Creek Congregation,	13,50
" Dr. Bradford annual subscription	25,00
" Rev. Mr. Boyd collection in Great Island Church,	12,00
" Dr. Gebhard donation,	2,94
" Several Ladies,	40,50
" L. Witman on account of Lumberman's Bank Bills,	20,00
" Collection at Musical Fund Hall,	37,81
" A. Hill donation,	5,00
" For Yaradee and Miss Beecher's letter,	1,75
" Jno. W. Henry annual subscription 2 years,	4,00
" Female African Mite Society,	25,75
" West Alexander Colonization Society,	22,00
" * A Friend to the cause, in Bucks Co.	50,00
" Collection by Mr. Zug,	42,07
" A Friend to the cause,	1,00
" Mr. Francis Hoff, from Ladies' Baptist Colonization Society,	43,00
" A. Campbell, annual subscription,	10,00
" Hugh Cymbell, do. do.	10,00
" James Brown,	25,00
" T. V. Moore collection in his Agency	80,00
" Balance of a collection at Newtown church, Bucks Co.	93,00
" Rev. G. N. White, collected in Presbyterian ch. McConnellsburg,	10,00
" Rev. Mr. Latta, collected in Presbyterian church Upper Octorora,	6,50
" Rev. Robt. S. Grier, collected in Piney Creek Congregation,	12,42
" Ditto in Tom Creek Congregation,	3,82
" J. B. Parker, Carlisle	5,00
" L. Witman,	11,66
" Gov. Cole, Life Member,	30,00
" Paul Beck, Jr. Esq.,	50,00

\$ 1932,72

* This includes his receipts from some friends of the cause at Easton.

Amount brought over	- - - - -	\$ 1932,72
" Mrs. Davis of Lancaster,	- - - - -	5,00
" Ladies of the Rev. W. Boardmans' church,	- - - - -	90,00
" Amount received from the Ladies' Libera School Association, to be expended on their account in African,	- - - - -	643,75
" Young men's Colonization Society of the M. E. Church	- - - - -	50,00
" Received on account of Colonization Herald,	- - - - -	180,06
" Deduct paid Carriers, &c.	- - - - -	47,00
		<hr/> 143,06
" From the Benevolent funds of the Pres. ch., N. London, and Ronds to constitute Rev. Robt. P. Du Bois a life member,	- - - - -	30,00
		<hr/> \$2,884 53

Mr. Pinney has received the following sums :

From Butler county Colonization Society,	- - - - -	\$16,00
" Prospect " " Society, (by Treasurer,)	- - - - -	16,50
" Centreville " " " " " "	- - - - -	6,50
" Wm. Campbell, Esq., J. Gilman, Esq. and John Bredin, Esq.,	- - - - -	15,00
" Plane Grove Society, (by Treasurer,)	- - - - -	16,00
" General J. B. Curtis,	- - - - -	5,00
" Samuel Gowen,	- - - - -	5,00
" J. & A. P. Waugh,	- - - - -	5,00
" R. B. Curling, Pittsburg,	- - - - -	150,00
" A. B. Curling,	- - - - -	20,00
From Treasurer } Four young ladies,	- - - - -	\$ 5,00
of Washington } H. W. Wilson,	- - - - -	5,00
Colonization Society. } Wm. Lewellen, ;	- - - - -	5,00
	Mrs. M'Giffin,	5,00
	Amwell Society,	10,00
From Treasurer of Beulah Society, viz :		<hr/> 30,00
" Rev. G. Graham,	- - - - -	\$,00
" J. W. M'Cullough,	- - - - -	5,00
		<hr/> 10,00
" A. Sample, of Alleghany (for Herald,)	- - - - -	1,00
" Dr. Wray, of Pittsburg, (same,)	- - - - -	2,50
" Rev. A. M'Cahen, Canonsburg, (for Herald,)	- - - - -	2,00
" Charles Brewer, Esq., Alleghany,	- - - - -	100,00
" Cookstown Society, (by D. P. Wilson, Treasurer,	- - - - -	11,50
(Making in all from this society, in 1838, \$40.)		
" Periyopolis Society, (by Treasurer,)	- - - - -	33,50
" A friend,	- - - - -	1,00
" East Liberty Society, (by Treasurer,)	- - - - -	12,75
" Connelville Society, (" ")	- - - - -	50,00
" Laurel Hill Society, (" ")	- - - - -	34,50
" James Mease, Sandy Creek post office,	- - - - -	2,00
		<hr/> \$545,75

Mr. Pinney acknowledges also the receipt of the following sums, which were omitted in the weekly Herald :

From James Steel, Treasurer of Blairsville Colonization Society,	- - - - -	\$13,00
" Wm. Johnson, " of New Alexandria " "	- - - - -	57,00
" R. M'Laughlin, " of Greensburg " "	- - - - -	10,00
" Rev. D. Kirkpatrick. Part of the funds raised by the Poke Run Colonization Society,	- - - - -	25,00
" At Tarentum, (Alleghany county,)	- - - - -	20,25
" John Bell, Westmoreland county,	- - - - -	5,00
" Dr. M'Farland, Williamsburg, Alleghany county,	- - - - -	5,00
		<hr/> \$135,25

Amount brought over,	\$135 25
" Wm. Southard,	50
" A Friend in advance of the subscription of the Armagh Society,	25,00
From Thomas Sharp, of Johnstown,	5,00
" Daniel Collum, of Amity, for Colonization Herald,	2,00
" Mr. Welsh, of Bealsville, " " "	2,00
" Mr. Long, Treasurer of Salem Colonization Society, Westmoreland county,	25,00

\$194,75

Mr. E. Bronson requests us to correct an error made some months ago in the Herald, by which ten dollars was acknowledged as received from the Wayne County Colonization Society, whereas it was from the *Wysox* Colonization Society.

Mr. Bowman, under date of the 12th inst., writes encouragingly of his progress in York and Lancaster counties. He received from the York county Colonization Society,	\$18,50
From the Marietta Colonization Society,	6,06
In Mount Joy,	4,86
A collection in the Presbyterian church at Columbia,	14,00

\$43,42

LOUISIANA COLONIZATION SOCIETY.

The annual meeting of the Louisiana State Colonization Society was held at New Orleans, on the evening of the 2d ult. In the absence of the President, Dr. E. H. Barton, presided. Prayer having been offered by the Rev. Mr. Lawrence, Mr. Finley, the agent of the society, presented a statement of its efforts to purchase a tract of country in Liberia, to be called "Louisiana in Liberia," and of the operations of the Mississippi State Colonization Society, in the purchase and settlement of a tract of country which they call "Mississippi in Liberia."

The following resolution was introduced by Rev. Mr. Parker, seconded by Mr. Dolbear, and adopted:

"Resolved, That while the Colonization Society's operations, like the operations of all great and complicated moral movements, are liable to objections, yet those objections admit of a satisfactory answer."

The resolution was sustained by Mr. Parker, in an able and eloquent address, and enforced by appropriate remarks from Rev. Mr. Lawrence.

The Society then proceeded to the choice of officers for the ensuing year. The Hon. Alexander Porter, late of the U. S. Senate, was elected President; J. A. Maybin, Corresponding Secretary; John S. Walton, Treasurer. Thirteen Vice Presidents were chosen, among whom we observe the names of the Hon. H. A. Bullard, Gen. Philemon Thomas, and several others of the most distinguished men in the State.—The Board of Managers comprises twelve members. The Society resolved to hold a meeting on the 4th of July next, and requested Seth Barton to deliver an address. In case he should decline, or be unable to comply with the request, the Executive Committee were authorized to appoint a substitute.

EDUCATION.

To Thomas Buchanan, Esq.

SIR—It is natural that I should be gratified to learn that among the outfits for your contemplated Mission to Africa, to take charge of the deeply interesting concerns of the Colonies, which the benevolence and wisdom of your Society have so well established.—You are provided with a supply of the "Graphics," a manual which I composed for the purpose of teaching drawing simultaneously with writing; not only without any increase of labour but with greater pleasure, and a positive economy of time, even for writing alone; so that by the method here taught, the art of drawing is superadded to the necessar

accomplishment of writing; as both are now considered essential branches of Education.

It strikes me there is great propriety in this method of inculcating, under your parental jurisdiction in those infant colonies; because I have observed, and it has been generally acknowledged, that the African race, as we know them in this country, show a remarkable propensity to *imitation*—a faculty essential to both writing and drawing. Yet it is a fact, that among us but very few of them exhibit much facility in the ordinary acquirement of writing. My observations have led me to conclude that if it is true, as I believe, that children generally make a slow progress in writing, simply because they are not *previously* prepared for it, by learning the elements of drawing; it as necessarily follows that the children of Africa are still more deficient, *solely* because they have been more neglected in those particulars.

I have known many instances which sufficiently show the ability of the coloured race to acquire these requisites of education; and I have been informed by Mr. Fry, of the National Gazette, that in a School of coloured boys in this city, this system of "Graphics" has been successfully introduced. I have seen a favourite African in the family of the celebrated Historian of Charleston, Dr. David Ramsay, who kept his accounts, receiving and paying monies. But every one has seen these coloured people sufficiently expert in sign painting, in performing which, as I have demonstrated, every element of drawing is necessarily brought into practice. I have also known others, under more favourable circumstances, to become proficient in painting Portraits. An African in this City, some years ago, named Prince, was an instance; Johnson, in Baltimore, was another—and a recent honourable example has occurred of a young African in this City evincing such a talent for painting, that he has been sent to Europe to prosecute his studies.

The system of "Graphics" is nothing but the analysis of the arts of drawing and writing, and not merely intended to serve those who have no other instructor, but is especially calculated to assist every teacher of writing and drawing, by furnishing them and their pupils with elementary propositions, to enable them with greater facility and certainty to engraft upon it all the knowledge and taste which they may severally possess. This circumstance should be cordially examined by teachers and parents, who will find that, instead of the system being offered to them at something supernumerary, it is only a manual of assistance, to simplify the process of writing by means of drawing, which will render the elements of drawing as common in practice as writing is.

Although the "Graphics" may be very well taught in schools by the teacher only directing the attention of his pupils to a sufficient practice of the lessons in their regular order; yet the best method, undoubtedly, is for the teacher himself to draw, or have drawn each diagram in large on his black board, by means of which he may explain to the class whatever is essential for its right comprehension and practice, as laid down in the printed explanations. But, however well writing and drawing may be conceived in the mind, the frequent repetition of the lessons is indispensable, and cannot be too much enforced by the teacher, according to the old saying, "practice makes perfect."

I believe the little book itself will be found to contain all the requisite directions, which may be understood with very little attention; and I have no doubt that in prosecuting this object in your colonies, it will not be difficult to find, among the benevolent ministers of Christianity and civilization, many who will be willing to lend their assistance in facilitating this as well as other modes of instruction. I have only one remark to repeat—let the lessons be studied slowly, carefully, accurately, and progressively.

With the best wishes for your individual and official prosperity,

I remain respectfully yours,

REMERANDT PEALE

COLONIZATION HERALD,

AND

GENERAL REGISTER.

VOL. I.

FEBRUARY, 1839.

No. 2.

[For the Colonization Herald.]

PHŒNICIA—ITS COMMERCE AND COLONIES.

[CONCLUDED.]

THE limited extent of their territory containing as it did not much more than 4000 square miles, must have early forced the Phœnicians to look to the sea, as affording the means of subsistence, and Libanus offered timber in abundance for the construction of ships. It is needless to inquire whence they derived their knowledge of naval-architecture. Respecting the origin of the arts, one may safely say, that they have been invented over and over again—like wants prompting to similar means, at different periods and countries; for their gratification or removal. Assuming with many, that the Phœnicians discovered the art of ship-building, we surely are not warranted in asserting that the knowledge must have been transmitted thence to the far East, ere the Chinese were able to construct their junks. It is not unlikely that our remote ancestors of the North of Europe had learned to navigate their stormy seas before they ever heard of Phœnicians, Greeks or Romans.

Like most other commercial people the Phœnicians, says Heeren, must have begun with *Piracy*, that is with land piracy, as we know the ancient Northmen did by landing and plundering the open towns and country.—However begun, the commerce of the Phœnicians was not long in extending itself in that direction in which it had the freest opening and widest scope, viz : to the west, down the Mediterranean. From the *Odyssey* and other parts of the Homeric poems, it is evident, that, as far back as our knowledge of Greece goes, the Phœnicians frequented its ports, and probably those of countries much farther to the west, as traders, with cargoes of toys and trinkets, manufactured metals and cotton and woollen goods—pretty nearly the same kind of commodities as the British export at the present day.—What the cargoes were which they took in return, we are not informed; but of course they must have been the natural productions of the soil; most probably, as we shall presently see, wine and oil.

The Phœnicians were a *manufacturing* people. Their territory being extremely limited, they must consequently have very early felt the evil of excessive population; of necessity then they must have been a colonizing people. This they would, also, be from their trade requiring foreign and often remote settlements.

Here we may be allowed to make a few observations on the benefits of colonization. Well has it been said, that one of the most interesting spectacles, which history affords us, is the spread of nations by peaceable colonization. Despotic empires, which are only enlarged by conquest, exhibit to us no picture of this kind; the forcible transplanting of nations, a custom common to them, could never become the foundation of flourishing colonies, attended, as they at all times are by oppression, and often by the dispersion of the captives carried away.

If we look into these colonies, they will generally be found of a military cast, and intended rather, as in the Macedonian, Roman, and Russian monarchies, to guard the provinces of the empire, than for the cultivation of the land. Far different is the case with commercial nations, when, under the auspices of civil liberty, they extend their navigation to distant regions. Phœnicians and Greeks, not less than British and other modern European nations, soon discover the necessity for foreign settlements, which, notwithstanding the undeniable abuses incident to them, have largely contributed not only to their own civilization, but to that of the whole human race. The continual intercourse with their colonies enlivens and extends the knowledge of the parent states, stimulates them to continual enterprises, and keeps the public mind in a state of excitement, favourable to the investigation of political principles and the theory and better practice of civil government. The portion of the people separated from the parent stock undergo in themselves and their descendants some change in every new settlement, growing out of the nature of climate, soil, and resources of the country. Society may be said to be begun anew, and many improvements are easily and necessarily made, which could scarcely be adopted where every thing is become fixed and settled. And though it happens generally, that colonies copy, in the first place the government of the mother state, yet the difference of their foreign relations, and the enlarged sphere of action which their necessities open to them, soon lead them to different views. It is from the bosom of colonies that civil liberty has in nearly all ages been nurtured. Greece had no Solon till the colonies of Asia Minor had attained their highest degree of splendour; and while the parent country could only boast of a single legislator, whose object was to form citizens, and not merely warriors, nearly every colony of Greece and Sicily possessed its Zaleucus or Charondas.

In this way, indeed, every commercial state may be said to live again in the colonies it has founded. And thus, amidst the rise and fall of empires, the advance of man in civilization, in all its multitudinous forms, is perpetuated and secured. Tyre and Sidon yielded to their fate; but they had the happiness before their fall, to see flourishing around them, in Carthage and their hundreds of colonies, a numerous progeny. And though Europe should again experience the dreadful misfortune to sink under the yoke of despotism or anarchy, into the gloomy horrors of barbarism, Providence has provided for its re-birth, by scattering the seeds of its civilization over every part of the globe.

The Phœnicians seem, however, to have yielded less to this thirst for dominion than most nations; certainly much less than their descendants, the Carthaginians. They were mostly content to establish commercial relations with the people among whom they settled, and without deriving the empty and often costly honour of direct occupation and government. At home, the limited extent of their territory, flanked as it was on the land side by powerful nations, prevented their attempting to obtain increase of dominion in that quarter. But a wide range was open to them in the neighbouring isles of the Mediterranean. Of all these, none seems to have had greater attractions for them than the nearest and largest—the island of Cyprus—which eventually became a Tyrian province, and with the decline of Tyre, its ally. This relation existed between them in the time of Alexander. The city of Citium was the principal settlement of the Phœnicians, and gave its name to the whole island, which was peculiarly valuable to them from its furnishing so abundantly materials for ship building. Crete, (now Candia,) was likewise colonized in part by this people, traces of whom are preserved in the mythology of the island. The cities of the island of Rhodes, followed the Phœnician worship, and there are vestiges of it in the lesser islands of the Archipelago. Traces of the Phœnicians are also found on the west, and even on the northern coast of Asia Minor, in the Black Sea, *Pontus Euxinus*, and the *Propontis*, or Sea of Marmora. They could have no colonies in Egypt, because it was a fundamental maxim of the Egyptians to suffer no vessels, either of their own or foreigners, to enter the mouths of the Nile. To make up for this, however, they had a large settlement in the capital of Egypt; one entire quarter of Memphis being inhabited by Phœnicians; a very evident proof that they carried on by the inhabitants of that quarter of the world, a part in the primitive caravan trade of Eastern Africa.

The Phœnicians were soon obliged to retire from the Archipelago and Asia Minor, opposite Greece, before the inhabitants of this latter country. They never could obtain a footing in Italy, from which it has been supposed they were excluded by the Etruscans, rather than by the Greeks, whose colonies were spread over the southern part of the peninsula. They endeavoured to retain their hold on Sicily, the only place in which they came in direct contact with the Greeks as declared rivals. It is extremely difficult in our researches into the Phœnician colonies of Sicily and other parts of the western Mediterranean, to distinguish between the Phœnicians proper and their descendants, and subsequent rivals and successors to trade and dominion, the Carthaginians.

Equally vague are the accounts respecting the Phœnician colonies in Sardinia, which, if founded there as all were, we presume, in the southern part of the island, its complete subjugation was reserved for the Carthaginians. The Balearic islands, (Majorca, Minorca, and Yvica,) were just in their way westward, and could not remain unknown. Thence to Spain, the ancient *Tarshish* of the Hebrew, Tartessus of the Greeks, and Iberia and Hispania of the Romans, was but a short distance.

We thus, says Heeren, reach this most important peninsula, one of the chief colonial countries of the Phœnicians, the great object of their

navigation; the principal seat of their commerce, and not a whit less important to them than Peru has been to modern Spain.

The principal settlements of the Phœnicians in Spain, were situated in the southern part of the present Andalusia, on both sides of the strait, from the mouth of the *Anus*, (Guadiana,) at both sides of the Guadalquivir, to the frontiers of Grenada, and even Murcia. The inhabitants, at first called Turdetani, by intermingling with the Phœnicians, formed a mixed race, termed Bastuli. In this district, we can have no doubt, was Tartessus; but its precise location is a difficult matter. The most probable explanation, that furnished by Heeren, is, that the term was probably an indefinite one, applied not to a town or even island, but to a region of country, just as the moderns speak of the West Indies, and as Ophir signified, among the ancients, the rich East country.

Next to Tartessus, wherever the town of that name was situated, the island city of *Gades*, or *Gadeix*, the modern Cadiz, is the most deserving of attention. A third city, within the straits, was called *Carteia*: it stood in the neighbourhood of the present Gibraltar, probably near to Algeiras. Of the remaining cities, *Malaca* and *Hispalis*, the present Malaga and Seville, most deserve mention. The first derived its name from the excellent salt fish which it exported in large quantities; the other was built on the Guadalquivir, at the point to which the tide runs up, and where it was navigable for ships of considerable burthen.

As among the articles brought from the west by the Phœnicians, are reckoned tin and amber, it has been inferred that their ships visited the British isles and the coast of Prussia in the Baltic. But of this we have no adequate proof. It has, however, been finally asserted that they had settlements in the Casiterides, the present Sicilly Islands, on the southwest coast of Britain.

After all, the chief and undoubted theatre of Phœnician colonization, was the northern coast of Africa. But even here they did not select the portion of country nearest to them, such as Cyrene. Their colonies were mostly in the central part of the coast, that is midway between Asia Minor and the Atlantic Ocean. These became so many marts, as well for their wide distant trade to the west, as for their traffic with the interior of Africa. The most ancient was *Utica*, the foundation of which was nearly contemporary with that of Gades in Spain, or about 1100 years before the Christian era, or 100 years after the Trojan war. Next to Utica came *Carthage*, founded 830 years before our era: and then, in a southern direction, *Adrumetum*, *Tysdrus*, Great and Little *Leptis*, and some others less considerable, which in the end became, not exactly subject, but rather allies of Carthage, and so formed together a federative state, which took the same form as the ancient country.

Although the principal direction in which the Phœnician race extended itself by colonization, was towards the west, yet we find traces of them in an opposite direction, to the south and east, on the Persian and Arabian gulfs. The names of two islands in the midst of the former arm of the sea, *Tyrus* or *Tylos*, and *Aradus*, bear striking marks of Phœnician origin; and in these have lately been discovered vestiges of Phœnician workmanship and buildings.

Direct access to the Arabian gulf was prevented by the intervention of

a warlike people, the Idumeans, or Edom. But when David had so far extended the kingdom of Judea as to take in the two seaports of *Eloth* and *Ezion-Geber*, on the northern coast of the gulf, the Phœnicians opened a way to these for themselves, by treaty, [1 Kings, ix. 26, 27.] But besides this, they fitted out ships from the western bay of the Red Sea, the present Suez, and the Heropolis of antiquity.

Here we ought to pause, to contemplate the course pursued by the Phœnicians, who spread themselves; not by fire and the sword, and sanguinary conquests, but by peaceable and slower, yet equally certain efforts. No overthrown cities and desolated countries, such as marked the military expeditions of the Medes and Assyrians, denoted their progress; but a long series of flourishing colonies, agriculture, and the arts of peace among the previously rude barbarians, indicated the beneficent influence of commerce.

Respecting the trade and manufactures of the Phœnicians, our notices must be brief, prevented as we are, by want of time, from giving this subject, confessedly interesting though it be, greater extension.

The commercial intercourse with the Greeks seems to have lasted only until these latter people began to direct their attention to colonies, and had acquired maritime power. Some articles, however, the Phœnicians alone could well supply, such as the perfumes and spices, which they imported from Arabia, and which were deemed absolutely necessary to the Greeks in their sacrifices to the gods. They also supplied these latter with the manufactures of Tyre, its purple garments, its rich apparel, its jewels, its trinkets and other ornaments, which could be obtained no where else of such fine workmanship, or so decidedly in accordance with the prevailing fashion. The most extended and lucrative trade carried on by the Phœnicians was with their colonies, and more particularly with Spain.

This country was the richest in the old or then known world for silver; it also abounded in gold and the less precious metals. The most productive mines of silver were found in the districts already described, which were comprised by the Phœnicians under the general name of *Tartessus* or *Tarshish*. When the Phœnicians first visited Spain, it is said they found silver there in such abundance that they not only freighted their ships with it, but made their common utensils, anchors—not excepted, of this metal. Thus laden, they returned back to their native country, which lost no time in taking possession by peaceful occupation, or rather colonization of this ancient Peru. Whether they wrought the mines by slaves made among the aboriginal inhabitants, or imported ones, is a question discussed by Heeren, but one, into the merits of which I cannot now enter. Discarding, as they did, all attempts at subjugating Spain, the Phœnicians would hardly have attempted the most odious exhibition of conquest in treating the inhabitants as slaves. The probability would seem to be, as suggested by a late writer on this subject,* that the Iberians, (Spaniards,) wrought their own gold, silver and iron mines, and that the Phœnician settlements on the coast, were similar to the original British factories on the coasts of Bengal and Coromandel, and those at the present day in China. Here they exchanged the products of the east and their own manufactures for the metals, wool and fruits of Spain. It was not

* Foreign Quarterly Review, p. 204, No. 27.

the Phœnicians, but the Carthaginians, who first set the example, and certainly a bad one, of becoming rulers instead of simple traders.

The Phœnicians were attracted to Spain, not by the mines alone, but also by the great fertility of the southern part of this country. It was the only one at once rich in metals and in grain, wine, oil, wax, fine wool and fruits, which, under its mild and benign sky, attain to the highest perfection. Their superabundance naturally suggested the invention of pickles and preserves. The trade in salt fish has been already mentioned as a branch of the earliest commerce in Spain.

But, in addition to the direct advantages which the Phœnicians drew from their Spanish colonies, these were likewise of important service in the extension of their commerce upon the Atlantic Ocean. Gades was not merely a secure mart for the treasures and produce of Spain; but was, likewise, the starting point for that more distant commerce, over which the Phœnicians have cast a veil of secrecy that all our endeavours cannot completely remove. I refer now to their presumed expeditions to the British and German seas. Respecting the navigation of the Phœnicians in the Atlantic Ocean, to the south, there is still more uncertainty. The dark traditions of islands which they there visited, certainly render it probable that they stretched out from Gades to Madeira and the Canary Islands; but of regular voyages to the gold coast beyond the Senegal, such as were performed by their colonists, the Carthaginians, there is not a shadow of proof. Of their great voyage of discovery round Africa, I shall speak, when, in the account of Carthaginian commerce and dominion, I come to notice the voyage of Hanno along the western coast of this continent.

Such, as just described, seems to have been the extent and nature of the Phœnician commerce in the west. Were it not for the sacred books of their neighbours and friends, the people of Israel, we should remain almost totally in the dark respecting their Asiatic traffic and its extent; but here, fortunately, some most valuable notices have been preserved, which we shall now consider.

The prophet Ezekiel, when announcing the punishment of the Tyrians by Nebuchadnezzar, king of Babylon, gives a most copious and accurate account of all the countries and people with which they had commenced relations, or whom they employed in their service: and from the twenty-seventh chapter of that prophet, combined with some other passages of scripture, we may collect as follows:

The Tyrians, who were at that time the head of the Phœnician federation, having a limited territory, and a manufacturing population, like the Carthaginians, and like Florence, and other Italian republics of the middle ages, had foreign troops in their pay, and drew their chief supplies of provisions from other countries. The Persians, the Lydians, the Libyans, the people of the Phœnician isle of Aradus, and another people, named the Gammadini, are enumerated as supplying the mercenary troops which garrisoned Tyre. The people of Aradus and Sidon were employed as rowers in their ships, the Tyrians reserving for themselves the more honourable office of pilots. Corn and honey, oil and balm, came to Tyre from Judah and Israel, who took, in return, the Tyrian manufactures: this necessity which they were of to each other, is probably the reason why we hear of no wars between the Israelites and the Tyrians. From

Damascus, which, probably, like Tyre itself, was the head of a federation, the latter received in like manner, in exchange for manufactures, wine of *Helbon*, (Aleppo,) and the fine wool for which that part of Syria was long famous. The cypresses or fir trees of Mount Hermon, the oaks of Bashan, (east of the Jordan,) the cedars of Lebanon, the box wood of Cyprus, were conveyed to the dock-yards of Tyre for building their ships. It would appear that they imported their sail cloth from Egypt and from Greece.

From Tarshish, that is Spain, according to the prophet, the Tyrians imported silver, iron, tin and lead; from the isles of *Elisha*, they got a coarse kind of blue and purple sail cloth, which they used for awnings in their ships. By these isles of *Elisha*, we may rightly understand the Pelopponesus, (the modern Morea,) or southern part of Greece, where the shell fish which yielded the purple dye, was found abundantly on the coast of Laconia. *Elis* may have given the name *Elisha*, but this more likely comes from *Hellas*, which was in use in the time of the prophet, and we afterwards find him using Javan, (pronounced *Yawan*,) for Ionia, or the colonies on the coast of Asia.

The trade to Egypt was entirely overland. The Phœnicians carried thither principally wine, an article which that country did not produce, and took in return cotton and linen goods, and perhaps (for it is but conjecture) the articles which the caravans from the most remote times brought thither from the interior of Africa.

Wrought-iron, spices (among which the cinnamon occupies a chief place,) ivory, ebony, gold and precious stones, are the chief articles which came to Tyre from the east of Arabia, and as some of them are peculiar to India and others are found most abundantly in Ethiopia, it is probable that the Arabs navigated the Indian ocean from the most remote ages. These goods were brought over land to the coast of the Mediterranean, and exchanged there with the Tyrians for the articles of Phœnician manufacture, and for the silver of Spain. There were two main routes by which their caravans travelled, one leading to the shores of the Persian Gulf, the other to the south east coast of Yemen or Arabic Felix. Caravans formed of the tribes of the desert, conveyed the products of India, Ethiopia, and Yemen, either on their own account, or on that of the merchants of Tyre, to the Philistine cities, such as Gath and Ascalon, on the coast of the Mediterranean, whence they were brought by sea to Tyre. This share in a lucrative commerce may account for the power of so small a nation as the Philistines; and the Edomites (who owned the whole country from the borders of Judea to the Red Sea, on which they had two ports,) must also have had a large share in it. When this last people were conquered by the Israelites, the king of Israel, in conjunction with his Tyrian allies, fitted out a fleet in these ports, which, there is every reason to suppose, traded to the coast of Malabar, at least to the east coast of Africa. These ports were lost in the political troubles which succeeded to the reign of king Solomon, and a future attempt to revive this trade proved a failure. We have therefore, no ground for believing that the Tyrians were in the habit of navigating the Red Sea.

On the other hand, there is every reason to suppose that this enterprising people carried on a direct trade with India by means of the Persian Gulf. Herodotus mentions a tradition, according to which their origin

was derived from that neighbourhood; and although this tradition may be little worthy of credit in itself, it seems to show that their connexion with that region must have been an intimate one. They were the merchants of Dedan who, according to the prophet Ezekiel, brought the ivory and the ebony to Tyre; and there can be no doubt of this being the place now called Dadan on the Arabian side of the Persian Gulf. Another prophet (Isaiah xxi. 13—15,) shows that the caravans from Dedan to Tyre came through the Nigid, as one of the most fruitful parts of Arabia is named.

It admits of little doubt, that the Phœnicians had settlements on some islands of the Persian Gulf, viz: Tylos or Tyre and Aradus already mentioned, and now called the Bahrein Islands. We may presume that it was at the invitation of the Babylonians, that the people of whom I am now treating settled on these islands, where they built ships, in which they navigated the Indian Ocean, perhaps bringing pearls from Cape Cormorin and cinnamon from Ceylon. A part of these Indian commodities went up the Euphrates to Babylon, whence they were distributed through Persia and Asia Minor; the remainder was conveyed to Phœnicia by the route we have described, and there sold to the neighbouring people or exported to the west.

Though it is very slightly mentioned, there must have existed an active commerce between Phœnicia and Babylon. The caravan route was evidently along the valley of Hollow Syria by Baalbek and thence to Tadmor or Palmyra. When it is said in the Bible that Solomon built these cities, the meaning evidently is that he repaired, enlarged, and strengthened them,—a frequent sense we are told of the Hebrew word.—They must have existed long before his reign.

Another branch of the Phœnician trade took its course northwards;—“Javan, Tubal and Meshech were thy merchants, they traded the persons of men, and vessels of brass in thy markets. They of the house of Togarmah traded in thy fairs, with horses, and horsemen, and mules.” By *Javan* is meant *Ionian*, and *Tubal* and *Meshech* have been always understood to be the *Tibarini* and *Moschi* who dwelt on the Euxine and Caucasus, north of Armenia, which last country is, *Togarmah*. From the three first came slaves and wrought copper; and who knows not that Georgia and Circassia, are at this very hour famous for the slave-trade, that is for furnishing slaves from their own number? Cappadocia and the country south of the Euxine furnished slaves in such abundance formerly that they were sold for four drachms (a dram is about 16 cts.) a head, and the Greeks who were settled north of the Euxine purchased abundance of slaves from the Scythians. We understand by Javan in this place chiefly the Milesian colonies (who were Ionians) in the Euxine or Black Sea; for the prophet always puts together those who dwelt near each other. The whole passage (xxvii. 5—25,) is remarkable for accuracy and for correct knowledge. Copper abounds at the present day in those countries, and the vessels made of it are in great request.—Armenia was renowned for its breed of horses, and there were bred the Nisæan horses, of which the satrap of that province annually sent 20,000 foals to the king of Persia. We may observe that by the word which is rendered *horsemen*, some eminent cities understand war-horses, or state horses, that is these Nisæan horses.

We thus ascertain, on authority not to be disputed, the extent of the Phœnician commerce in the seventh century before our era. A small people, inhabiting a narrow strip of sea coast, who were obliged to import the greater part of their food from the neighbouring countries, had extended their commercial relations over the greater part of the then known world! Their ships visited Spain and the Atlantic on one side, on the other the coast of the Indian Ocean; and their caravans annually repaired to the Persian and Arabian Gulfs, and to the Black sea. It is not impossible thus mediately or immediately through them, the productions of India reached the shores of the Baltic and the interior of Africa, and *vice versa*. And this probably more than 2500 years ago!

As in commercial dealings, nothing is to be had without an equivalent, the Phœnicians must have had natural productions of their own country, or been able to add a value to those of others by skill and industry. In other words, they must either have had raw produce or manufactures to export. The trade in the former must have been very slight, as we only read of their supplying king Solomon with timber for his stately buildings at Jerusalem: in the latter it was very considerable. All the glass, for instance, used in the ancient world, came from Phœnicia, where alone the sand fit for that manufacture was found. For window glass, there could have been no great demand; but for drinking and looking-glass the call was probably extensive. Sidon was, in this respect, the Venice of the old world, to which we may add the neighbouring Sarephta, now Sarepta. The mildness of the climate in all southern countries, as well as all over the east, rendered any other stoppage of the windows unnecessary except that of curtains or blinds, which would be preferred also to glass, from their excluding the glare of light, which is nearly as unpleasant in those countries as intense heat. Even in regard to drinking vessels, goblets of the precious metals or stones would be preferred. The less demand in these respects seems, however, to have been made up for by the early introduction of a singular kind of luxury in the stately edifices of those countries, that of covering the ceilings and walls of the apartments with glass.

Ornaments in gold, silver, ivory, ebony, amber and other metals and substances, must have been manufactured in large quantities by the Phœnicians, who probably supplied all the countries round them with these articles. The prophet Isaiah gives a formidable list of the trinkets and ornaments worn by the haughty dames of Judah in his time; and female luxury could not have been inferior at Damascus, and other large towns of Syria. In the *Odyssey*, we find mention made of the Phœnicians visiting the ports of the Greeks with cargoes of female ornaments, and taking in return, articles of consumption, (*bioton*,) probably wine, oil, and corn. It is not unlikely that the Phœnicians also manufactured the ignoble metals which they imported from other countries.

But the great staples of Phœnicia, were the linen, cotton and woollen cloths made by them, and to which, from the abundant supply of the *murices* of the very best quality, yielded by the sea of their coast, they were enabled to give a splendour and a variety of colour which no other people could imitate. The taste for Tyrian cloths of all kinds, prevailed extensively, and we can set no limits to the distance to which they may

have been conveyed, and exchanged for the natural and artificial productions of other regions.

The beautifully coloured garments of Sidon, were celebrated in the Homeric period, and none can be ignorant that the Tyrian purple formed one of the most general and principal articles of luxury in antiquity. But we should greatly err if we were to consider this purple as of one particular colour. The expression seemed rather to have signified, among the ancients, the whole class of dyes manufactured from an animal substance; namely, the juice of the shell fish. These were of every shade between a light and a dark purple.

Although all kinds of stuffs among the ancients, both cotton and linen, and in later times silk, were dyed purple, yet was this colour made use of in a more especial manner for woollens. The neighbouring nomads supplied these of an excellent quality and fineness to the Phœnicians, who were thereby enabled to produce garments of a higher value, both in the superiority of the materials and the colour.

And here I may remark, what should have found a place when speaking of the inland trade of these people with Babylon and Judea in one direction, and Arabia and Egypt in another, that the greater part of the caravans were usually formed by nomad, or wandering tribes of herdsmen, who, from their mode of life, were much better adapted to it than the inhabitants of towns. Of this we have confirmation in the picture drawn by the prophet, (Ezekiel,) of the Tyrian land trade, in which we always see represented the nations *coming* and *bringing* their wares to the Tyrians; but never the latter going forth to fetch them. Tyre was, in this respect, much in the same situation as we shall soon show Carthage to have been. She had in her neighbourhood numerous nomad nations, which she employed to transact her business. The Syrian and Arabian deserts were then, as they are now, occupied by tribes of this description, who wandered about with their flocks and herds, and, living in their tents, acknowledged no authority but that of their sheiks and emirs. These formed the caravans by letting or selling their numerous camels, with their guides and drivers, to the merchants and Arabians: "And all the emirs of the Kedarians traded with them and brought their dromedaries," is the language of the prophet. It seems, too, very naturally to follow, that from mere carriers, these men would soon become dealers; and hence we find among these nations certain tribes which were very opulent. Among those of Arabia, none appear to have cultivated the caravan trade earlier, or with more advantage, than the Midianites, who wandered on the northern boundaries of that country, and consequently in the neighbourhood of Phœnicia. It was to a caravan of Midianite merchants, which, laden with spicery, and balm, and myrrh, was journeying from Arabia into Egypt, that Joseph was sold. The spoils which the Israelites took from this nation in gold, was so prodigious as to excite our wonder; it was indeed so common among them that not only their own ornaments, but even the collars of their camels were made of this precious metal.

If, in conclusion, we turn from this picture of the prosperity of the Phœnicians, which was greatest from the reign of David to that of Cyrus, from 1000 to 550 B. C., to inquire into the causes of their decline, the story is soon told.

The increase of the wealth and power of the Carthaginians was doubt-

less prejudicial to the parent state, by curtailing, if not cutting off, the western or Spanish trade. The Phœnicians are supposed to have suffered also by the planting of the Grecian colonies on the coast of Asia Minor, as these also manufactured to a great extent; and, it is almost certain, traded directly, by means of caravans, with Kapsacus on the Euphrates, to which place the goods of Babylon and India were brought up the river. The settlement of the Greeks in Egypt must, however, have been more positively injurious to them, as the wine trade of that country, of which they appear previously to have had the monopoly, was in a great measure carried on by the Greeks themselves in their own vessels; and perhaps this is the true reason why the Phœnicians are said to have evinced so much hostility to the Greeks in the time of the Persian war.

But the real cause of the decline of their commerce was the commotions in Western Asia, which caused the downfall of so many states; for independent states are always better customers to a manufacturing people than those which are under the yoke of foreigners. While the kingdoms of Israel, Judah, Damascus and others flourished, the demand for the Phœnician manufactures must have been far greater than after they became subject to the monarchs of Babylon and Persia. Let any one, for example, compare Judah under her kings with Judah after the return from the Captivity. The very circumstance of there being no court must have made a great difference to those who supplied them with luxuries. The conquest and reduction to provinces of Babylon and Egypt by the Persian monarch, must have greatly affected the Phœnician commerce; but it was the foundation of Alexandria by the Macedonian conqueror, that was the destruction of the trade of both Phœnicia and Babylon, just as the discovery of the passage to India by the Cape, ruined in a great measure, Bagdad, Alexandria, and Venice—the Tyre of the middle ages. From that time, the decline of the prosperity of the towns on the coasts of Phœnicia was rapid and irremediable.

[From the *Athenæum*.]

HISTORY OF MADAGASCAR.

[Compiled chiefly from original documents, by the Rev. William Ellis. 2 vols. 8 vo. Fisher & Co.]

An island extending nine hundred miles in length, through thirteen degrees of latitude, chiefly within the tropic, and situated at the entrance to the Indian seas, could not fail to attract much attention during the early days of European adventure and discovery. We find Madagascar accordingly characterised in the middle of the seventeenth century, by Mr. Richard Boothby, merchant of London, as “a land of Canaan, flowing with milk and honey; a little world of itself, adjoining to no other land within the compass of many leagues or miles; or the chief paradise this day upon earth.” Notwithstanding this and many similar encomiums, that paradise upon earth, Madagascar, never became the object of a popular rage for conquest and colonization. Like the opposite continent of Africa, which European nations made but feeble attempts to penetrate,

it escaped the devastating curiosity of the sixteenth and seventeenth centuries, because it lay apart from those regions towards which the tide of enthusiasm then hurried with uncontrollable violence, namely, the East Indies and the New World. Mercantile cupidity, and political considerations, often urged its importance; but such calculations, however sanguine or earnest, never operated sufficiently on the adventurous crowd, to impel them to the shores of Madagascar, there to supply the expenditure of human life, required for the first colonization of an intertropical country.

The French made some attempts in the course of the seventeenth century to fix themselves in Madagascar; but the chief and only permanent fruit of their repeated efforts was the account of the island written by Flacourt, who was governor of the colony at Fort Dauphin. A little more than a century later, the French ministry employed the celebrated Count Benyowsky to establish a colony in Madagascar; but he found himself thwarted in every respect by the colonial authorities in Mauritius and Bourbon, to whom he was instructed to look for assistance; and being neglected by the government at home, he was at length obliged to return to France, to vindicate his conduct and demand support. Amidst all the difficulties with which he had to struggle at Fort Dauphin, he had succeeded completely in securing the attachment not only of his companions, but that also of the natives, who elected him king, and with credulous devotion believed him to be the descendant of one of the most famous of their ancient sovereigns. Benyowsky, at the court of France, answered satisfactorily all accusations brought against him, and obtained from the French ministry a formal acknowledgment of his innocence, but no assistance: he endeavoured in vain, in England as well as France, to find means to establish a colony in Madagascar, and at last betook himself to America, whence he freighted a small vessel for Antongil. On his arrival there he was enthusiastically welcomed by both settlers and natives; but a party of soldiers sent from Mauritius by his opposers, attacked his fort soon afterwards, and he fell at the first onset. With Benyowsky perished the fairest opportunity the French seem to have ever had of obtaining a firm footing in Madagascar. Their repeated unsuccessful endeavours to effect that object have left them nothing but vain pretensions to the sovereignty of large tracts on the eastern coast of the island, and the hostility of the natives.

In the early half of the last century, the harbours of Madagascar gave shelter to numerous companies of pirates, chiefly English, who, among other exploits, after plundering repeatedly during fifteen years, at length totally destroyed the Dutch settlement at Delagoa Bay. But until the French colonies of Mauritius and Bourbon were ceded to the British in 1810, our nation took but little interest in the affairs of Madagascar.—The period which has elapsed subsequent to that event is the highest and most important probably in the whole history of the island. It is that which has chiefly filled the volumes of Mr. Ellis, and now deserves our attention. But before we proceed to the narrative of recent events, we shall take a brief glance at the indigenous population of the island, and endeavour to explain its probable origin.

Madagascar is supposed to contain about four millions and a half of inhabitants, divided into five or six and twenty nations, which, till recent

times, were in general independent of one another. All these nations speak, at the present day, as the missionaries inform us, one and the same language, with only such differences of dialect as must necessarily arise among a numerous and unlettered people. It must not, however, be inferred from this circumstance, that they are all of the same race.—The language of the predominant and most active tribes may have extinguished those originally spoken by the more inert and uncultivated; but the strongly marked physical differences existing among the Madagasy, forbid us to ascribe their unity of speech to their descent from a common origin. Some of them are of a light brown complexion, with long straight hair, and regular features; others have the woolly locks, dingy complexion, and coarse features of the African negro; and others again, a mixed progeny perhaps, fill up the interval between those, with crisped but not woolly hair, and with every tint and form intermediate between the African negro and the Hindú.

Now, a very brief study of the Madagasy language is sufficient to disclose perfectly one remarkable circumstance, which is, that it is akin to the language of the Malays; it is, in fact, a form of the widely diffused tongue, commonly called the Polynesian language, which extends, with some variations, throughout the Pacific Ocean, from New Zealand to the Sandwich Islands; and which, though it probably originated with the Malay race, and in the Indian Archipelago, cannot yet be said to be descended from the Malayan, inasmuch as this language, owing to the commercial habits of the Malays, and their active intercourse with surrounding nations, has undergone numerous modifications, which render it a broken modernised language in comparison with the other off-shoots of the same original tongue, still preserved in Madagascar and the islands of the South Sea.

Thus the language of Madagascar makes us acquainted with a fact respecting which its history is silent, namely, that it was colonized by a people of Malay race. The date of this colonization it is impossible to fix, but we are inclined to suspect that it is very ancient, and is darkly adumbrated in the cosmography of Eratosthenes, who supposed that South Asia was united to Africa; and perhaps, also,—though we cannot afford room to discuss our conjectures,—that the occasional intercourse between the Indian islands and Madagascar subsisted till the discovery of the route to India by the Portuguese, an event which unquestionably checked the maritime enterprise of the natives of the East to a much greater extent than is commonly suspected. The Madagasy retain a tradition that their ancestors came to the island in canoes from the north, a few ages ago. But such a tradition, even if it referred most unequivocally to a recent date, would be conclusive only with respect to the last colonization. and not to the first, which we are still at liberty to assign to a very ancient period. The profound veneration with which the Madagasy in general regard the tombs or burial places of the Vazimbaz, clearly denotes that these were the aboriginal possessors of the soil; and however little they were themselves spared by the invading tribes, their simple monuments have always commanded the respect invariably felt towards superior antiquity. A remnant of the Vazimbaz still exists, about midway on the western coast of the island, in the country of the Sakalavas; they are woolly-headed negroes, and we may add, that their name appears

to us strongly to favour the conjecture that they came originally from the opposite coasts of the African continent. We do not find in the volumes of Mr. Ellis any intimation that the Vazimbos still preserve a peculiar language, nor, indeed, any allusion to the important fact that we have positive evidence of their retaining it a few ages back. The testimony of the missionaries, considered in all its circumstances, does not appear to us conclusive as to the non-existence of a second language in Madagascar; it only proves that one language is understood in all parts of the island. But a hundred and twenty years ago, Robert Drury, who had lived fifteen years in Madagascar, after observing that the natives in general speak one language, with only differences of dialect, incidentally remarks of the Vazimbos, or, as he writes the name, Virzimbers, "Here we came to a town inhabited by a people of a different species as it were from the rest of mankind, and of a language peculiar to themselves, though they can speak the general language if they please." We are disposed to entertain the belief that the Vazimbos, who still occupy the tract of country in which Drury found them, still preserve their language also;—and having at all events irrefragable proof that two distinct races exist in the island, we shall thus briefly recapitulate our historical conjectures. Madagascar was originally peopled from the African continent; but it was visited at an early period by people of the Malayan race, who gradually acquired the upper hand. The intercourse of Europeans with the island since the beginning of the sixteenth century, has, by increasing the demand for slaves, greatly accelerated the diminution or extinction of the aboriginal and weaker tribes.

The Hovas, who possess the elevated interior of the island, or the country called Ankova, appear to retain in the greatest purity the language and the physical characteristics which were derived from the East. They are described by the Missionaries in the following words:—

"In person, the Hovas are generally below the middle stature. Their complexion is a light olive, frequently fairer than that of the inhabitants of the southern parts of Europe; their features rather flat than prominent; their lips occasionally thick and projecting, but often thin, and the lower gently projecting, as in the Caucasian race: their hair is black, but soft, fine, and straight, or curling; their eyes are hazel, their figure erect;—and though inferior in size to some of the other tribes, they are well proportioned. Their limbs are small, but finely-formed; and their gait and movements are agile, free, and graceful. Though distinguished by their promptitude and activity, their strength is inferior to that of other tribes; and they are far more susceptible of fatigue from travelling or labour."

To this shall be added the description of the Sakalavas, the bold tribe, well exercised in piracy, who occupy the western coast of the island, and in whom may be suspected a considerable admixture of Arab blood:—

"Next to the Hovas are the Sakalavas. More numerous, especially when regarded as comprehending the Bezanosano and the Antsianaka, than their successful rivals, and occupying more extensive territories, this nation was, during the last century, the most powerful in Madagascar, having reduced the Hovas to subjection, and exacted from them a formal acknowledgment of their dependence. Tribute was annually sent from Ankova to the king of Memabé, the ruler of the South Sakalavas, until

Radama invaded their territories with an army of 100,000 men, and induced their chieftain to form with him a treaty of peace. The Sakalavas are a brave and generous people; physically considered, they are the finest race in Madagascar. In person they are tall and robust, but not corpulent; their limbs are well formed, muscular, and strong. On them a torrid sun has burnt its deepest hue, their complexion being darker than that of any others in the island. Their features are regular, and occasionally prominent; their countenance open and prepossessing; their eyes dark, and their glance keen and piercing; their hair black and shining, often long, though the crisped or curly hair occurs more frequently among them than the inhabitants of other provinces. Their aspect is bold and imposing, their step firm though quick, and their address and movements often graceful, and always unembarrassed."

The natives of Madagascar, at least those of the central kingdom of Ankovah, are by no means savages. They are depicted by the missionaries as an intelligent, brave, open-hearted people; free from the utter selfishness so generally observable among barbarous nations; courteous and obliging to one another, seldom provoked to violence; and, though deficient in industrious habits, yet capable of combining patient labour with great ingenuity. Their superstitious attachment to sorcery (which was forbidden by Radama,) and to trials by ordeal, is the chief impediment in the way of their progressive civilization. They are also charged, in the volumes of Mr. Ellis, with great licentiousness of manners; but this censure perhaps ought to be restricted to the manners of the capital. We cannot wholly close our ears against the opinion of Robert Drury, who, having been bred in the discreet neighbourhood of Eastcheap, and having lived fifteen years in Madagascar, declared that there was a larger proportion of modest women in that island than in Christian countries.

MOVEMENTS OF COLONIZATION.

[From the Vermont Chronicle.]

ADDRESS OF JUDGE PAINE,

PRESIDENT OF THE VERMONT COLONIZATION SOCIETY.

TO THE PEOPLE OF VERMONT:

It has been my duty for several years past, as President of the Vermont Colonization Society, annually, in the spring of the year, to address the clergy and people of Vermont on the subject of African Colonization. But I now address the people more particularly on that subject as a private individual.

And first, I will briefly make a few remarks on the objects of the Colonization Society; secondly, on the effects of its efforts on the emancipation of slaves; thirdly, as to its effects in Africa; fourthly, some remarks on the present situation of the Colonies; fifthly, on the tendency of Colonization to break up the slave trade, and eventually, utterly destroy it, if

the Society should be properly sustained by funds; and sixthly, to show that the Colonizationist and Abolitionist are totally opposed on one great principle—at least, so far as the great leaders of abolitionism are to be understood.

The first great object of the Colonization Society, was to provide a suitable asylum in Africa for the free people of colour of the United States, and such as might be thereafter manumitted, and transport them to that asylum. They thought, and every person who has been taught by the lessons of history and experience, will think with them, that the people of colour can never enjoy in this country the privileges and advantages possessed by the whites, but that, in Africa, a country designed by Providence for them—being previously civilized—they might enjoy them. They likewise hoped and believed, that civilized and Christian colonies of coloured people would be a great blessing to Africa.

The effect which the efforts of the Society have produced in the emancipation of slaves, is greater than the founders of the Society anticipated in so short a time. This effect, they supposed, would be only incidental;—but the different Societies have already transported to Liberia more than two thousand slaves, liberated by their humane masters, who would not have been liberated by the laws of the slave States, had it not been for the Colonization Society. And tens of thousand more would have been been liberated, if the Society had had money to transport and comfortably settle them in Africa. But probably as many people of colour have been colonized as would be proper and advantageous in so short a time.

The effects of colonization upon Africa are greater than its warmest friends anticipated in so short a period. They are truly wonderful. *Ethiopia already stretches out her hands unto God.* The colonies are a stepping-stone, if I may use the expression, for Christian missionaries to penetrate into the interior of Africa; and many missionaries have availed themselves of the opening. Many natives come into the colonies for the purpose of obtaining a Christian education, and some of the native kings send their sons there for the same purpose.

All the colonies in Liberia contain a population of more than five thousand. All the accounts of captains of the U. S. Navy and captains of other vessels which call there, and the missionaries who go there, represent the colonists as prosperous, happy and contented. The same witnesses represent them as a temperate, moral and religious community. Some of these witnesses, the missionaries, particularly, say there is not a district in the United States, which has fallen under their observation, of the same number of inhabitants, where there is so little of intemperance, of Sabbath-breaking, and of profanity, as in Liberia. There are many churches, which these witnesses say are well attended. Their schools are pretty good; and they are endeavouring to improve them. The youth generally attend them.

Some of the colonists, at first, made themselves rich by commerce; but their attention is now more particularly directed to agriculture, to which their soil is remarkably well adapted. It would be unnecessary and tedious to name all the products of Liberia; but I will mention four that may be raised to almost an unlimited extent—coffee, cotton, rice, and the sugar cane.

I will close the remarks I have to make respecting Liberia, for the

present, by adding that there is a newspaper, well edited by a coloured man, of larger dimensions than any published in Connecticut seventy years since.

I believe it is more than twenty years since Great Britain and the United States have been engaged in destroying the slave-trade, and Great Britain has made treaties with several nations for that purpose. During the whole time the British navy has been very vigilant, and made many captures of slave ships and slavers. But notwithstanding the whole power of the British navy and our own, the slave trade is increasing.

But the little Colonies of Liberia have wholly destroyed the slave-trade for three hundred miles on the coast. And on this three hundred miles of coast, there were a number of slave markets, before the Colonies were founded. The natives, who under influence of the colonies, are opposed to the slave-trade, find that they can live better by agriculture and a peaceful commerce, than by taking and selling slaves.

If the Colonization Society had funds to establish fifty or a hundred more such Colonies on the western and southern coasts of Africa, these, with the British Colonies, would effectually destroy the slave-trade. There would be no outlet for slaves; and the influence of the colonies to be established, upon the natives, would be the same as that of the Colonies already founded. The natives of Africa would find it for their interest to live by agriculture, rather than by taking slaves and selling them.

I come now to show that Colonizationists and Abolitionists are totally opposed on one great principle—at least, so far as the great leaders of abolitionism are to be understood. And I will add, that on this account, they never can act in harmony.

I have before shown that colonizationists believe it would be much for the interest of the coloured people to remove to Africa, where they may enjoy equal rights and privileges: the rights and privileges of freemen. All history, ancient and modern, both sacred and profane, prove that two distinct races of men cannot live in the same country upon terms of equality. The less intelligent race, even if the most numerous, will always think themselves trodden upon and oppressed by the more intelligent. We need not look far for a proof of this fact. If we cast our eyes only to Canada, we shall see the proof written in letters of blood.

And Colonizationists believe that by planting a sufficient number of Colonies on the coast of Africa, that country would be civilized and christianized, and the slave-trade wholly abolished. But the Abolitionists, (I mean the leaders of them,) are wholly opposed to the removal of the people of colour to Africa. In the early operations of the Colonization Society, the abolitionists had their agents in all our large cities, where the people of colour congregate, and indeed throughout the southern States, exhorting the free people of colour not to go to Liberia. Then they endeavoured, and still endeavour to thwart the great objects of the Colonization Society. How then can the two societies harmonise together?

I know that some who profess to be abolitionists are friendly to the colonization of Africa. But whenever such persons are known to the abolition presses, those presses are all in full cry upon them, if they are thought worthy of notice. Such semi-abolitionists are more severely chastised by these presses than the most ardent and zealous colonizationists. Indeed the terms applied to them, by abolition presses, are more

opprobrious than those applied to the slave-holders. For while the latter are called knaves and rascals, or equivalent terms, the former are called both knaves and fools. For some of this class of abolitionists I cherish a sincere and high regard, and hope they will soon be convinced of the error of abolitionism. After saying thus much, I will add that I am myself an abolitionist, or an anti-slavery man, but not in the modern and ultra sense of the term; and such I believe every colonizationist in New England to be.

There are some minor differences between the colonizationists and abolitionists—some of greater and some of less importance.

The abolitionists think that an immediate emancipation of the slaves by their owners, would be proper. The colonizationist thinks that such a process would be injurious both to the slaves and the country. They think that a gradual emancipation would be much better. They approve of the plan adopted by the Legislature of New York, forty or fifty years since, to relieve that State from the evils of slavery.

Abolitionists think it best and most winning in their publications, to call slave-holders by hard and opprobrious names. Colonizationists use more cautious language. Their language to slave-holders is, if you will release your slaves from bondage, we will send them to Liberia, if we can obtain the necessary money.

And now, my friends and fellow citizens, having very briefly discussed the various subjects suggested in the beginning of this letter, I have a further object in view. It is to ask your pecuniary aid, to enable the Colonization Society to consummate the great and glorious objects they contemplate.

If every individual in this State, man, woman and child, should contribute two cents each, it would raise six thousand dollars. This sum would transport and comfortably settle in Liberia on small farms, one hundred and twenty persons; and if all the white people in the United States would give only twenty cents each, it would transport and settle in like manner, fifty thousand persons, nearly the annual increase of the coloured population. And there is no fear but slaves may be liberated as fast as they can be sent to Liberia.

It may be objected that there are people in the State who are too poor to contribute any thing. I readily admit the fact; but I hope they have more wealthy neighbours who will be willing and happy to make up the deficiency. I know too that there are some who will not give any thing, although they may have wealth. But I know of few towns in the State where there are not friends enough of the cause to make up even this deficiency, and live as well through life and die as well as if they had not been so liberal. Such benefactions would be pleasant subjects of contemplation in this life, and they will be glorious to the benefactor when he shall appear before his God to receive his final retribution.

To such Christians as delight in missionary enterprises, I will say that here an almost boundless field is opened in which they may indulge their Christian and ardent desire to do good.

What Christian has not rejoiced in the success of missionary labours in the Sandwich Islands? Africa opens a field nearly a million times larger for those labours, and the prospect of success is greater than it was at first in those Islands.

All the denominations of Christians in the United States who usually send missionaries abroad, have sent missionaries to Liberia, who have penetrated some distance into the interior of Africa, among the natives. I believe the Methodists have sent the greatest number of missionaries. From all these missionaries we have the most cheering accounts of their prospects and actual success.

To merchants I would say, that a million or two of dollars spent by them in colonizing and civilizing Africa, would in thirty years, return to them as a body, by means of commerce to that country, more than five fold their advances. But I know that merchants look for more immediate returns, as quick returns are said to be the life of commerce. They do not like to cast their bread upon the waters to be gathered up after many years. They are like a farmer forty years old, who will not plant an orchard of fruit trees from the fear that he might not taste of the fruit, however delicious it might be to his children. And I would say to the present and future manufacturers of our country the same as I have said to the merchant. The civilization of Africa would open a market for all the products of their looms.

And if the Federal Government should colonize the whole western and southern coast of Africa, which is not already occupied by Great Britain, merely for the purpose of commerce with that country, I think they would discover statesman-like talents, which they have rarely heretofore discovered. I know it will be said that Congress has not this power under the constitution. But why not? We keep ministers at Foreign courts, at a great expense, for the purposes of commerce, as well as peace. At this moment, negotiations are progressing at many courts in Europe, at an expense probably of more than a hundred thousand dollars a year, to procure a more ready sale and a better price for tobacco. We support a large navy for the protection of commerce. And a large naval armament has been lately sent to the south seas. This, I know, is called a scientific expedition; but its great object is the extension of commerce—to explore the mines and riches of the extremity of the southern world, and to extend and protect the whale fishery. And if Congress can do all this, surely they can spend a drop in the bucket to open a rich commerce with Africa; and I will venture to say that if Congress should expend a few millions of dollars in colonizing and civilizing Africa, more wealth would in fifty years be returned to the United States by means of a commerce with that country, than it would cost to transport and settle in Africa the whole coloured population, of the United States.

The great zeal of the British government for the suppression of the slave-trade, may properly be attributed to a strong desire to find a new market for their manufactures, and to extend their commerce. They are wise statesmen. I do not deny that this zeal of the British is in some measure mixed with a laudable share of benevolence and humanity, but the great object is their manufactures and commerce.

Before I close this long letter, I hope the clergy of Vermont will permit me to address a few words to them. It is but a few years since a goodly number of ministers took up contributions in their societies. That number has been decreasing for five or six years, until this year. This year, since the first of January, the number is small indeed. Only seven congregations have contributed any thing since that time. The congre-

gational society in Williamstown, contributed \$26,48, and there was beside contributed at that meeting \$2 by a person of a different denomination, who came three miles for the purpose of contributing.—And he did the same the last year. Woodstock contributed \$15,70. Brookfield \$13,34. Bennington 1st Cong. Society \$11. Brattleboro, West Parish \$8,00. Danville \$5,52. Bridport \$4,00. And I know that one of these contributions was not asked for by the minister.

I do not permit myself to doubt but that there are yet many clergymen friendly to the cause of colonization, and I have sought in my own mind for the reasons why such ministers have not asked for contributions. And I have come to the conclusion that where there are a very few abolitionists in their congregations, they are afraid of giving offence if they should ask for contributions. But abolition ministers do not discover such timidity. Where they have many colonizationists in their societies they are not afraid to ask for money to pay their itinerant lectures. Is it because the latter possess more moral courage than the former?

It is hoped, and earnestly requested, that those ministers who are friendly to the cause, will give that share of attention to it which its importance demands, and that they will next year ask for contributions, so far as they can consistently.

In drawing to a conclusion, I will propose to the friends of Colonization, that they should in every town, let their number be ever so small, appoint some one or more persons to obtain subscriptions. About \$26,00 from each town in the state would raise six thousand dollars. It might be supposed that the more wealthy and populous towns would give more, as those least populous and wealthy might not conveniently give so much. But any sum will be acceptable.

If the people of Vermont will, by the first day of next December, deposit with Daniel Baldwin, Esq., of Montpelier, Treasurer of the Vermont Colonization Society, six thousand dollars, I hereby pledge myself and bind myself to add one thousand dollars to it by the 10th day of next December, and place the money by that time, where the Treasurer of the American Colonization Society can obtain it, without discount.

Williamstown, Dec. 11, 1838.

ELIJAH PAINE.

We are afraid that the slave-trade has not been entirely broken up for such a length of coast as Judge Paine supposes. Several extensive slave marts have been broken up; and for a good part of the 300 miles, so far as we can learn, it is entirely done. But the colonies are feeble, and the slavers strong, unprincipled, and reckless. Hence they are able to hover along the coast, and do no little mischief. And the fact is, as we judge from the *Liberia Herald*, that the colonists are restrained from the active measures against the slavers that they would be glad to adopt, by the fear of retaliation. The slavers might destroy their coast trade, on which they sometimes depend for food; and perhaps even worse. Hence the appeal made by the colonists for assistance from the U. S. Navy,—an appeal which ought to be warmly seconded by the friends of humanity in this country, and to which our government ought to listen. With a little countenance and protection of this kind, the influence of the colonies against the slave-trade would be immensely increased.—*Verm. Chron.*

JUDGE SAMUEL WILKESON,

General Agent of the A. C. Society :

DEAR SIR,—Agreeably to your request, I left Georgetown on the 21st inst. and proceeded, via Baltimore, to Norfolk, where I arrived the next day, and immediately commenced operations. I called on Benjamin Pollard, Esq., the President of the Norfolk Colonization Society, and with his valuable aid, rendered personally, we obtained a Meeting of the Managers, at his dwelling, that afternoon at 4 o'clock. At this meeting it was unanimously resolved that the Society hold a public meeting on Monday evening, 28th inst., the necessary preliminaries were adopted, and in company with Mr. Pollard, I called on the gentlemen named by the Managers to make addresses, and obtained their consent to aid us at said public meeting.

Agreeably to your letter to Mr. Pollard, and my letter of instruction, I asked for any money in the hands of the Treasurer of the Norfolk Society, unappropriated, and it was unanimously resolved, that the whole amount belonging to the Society, and in the hands of the Treasurer be paid to Rev. John C. Smith, voluntary agent of the American Colonization Society, with the understanding that the amount was to be refunded to the Norfolk Society if asked for from the Parent Society, for the deportation of Norfolk persons of colour. Under this resolution I received the whole amount, for which I gave a receipt.

The next item in your letter was the "legacy of the late Walter Herron." On the day after my arrival I called in company with Mr. Pollard, on Miss Herron, "the adopted daughter," named in Mr. H.'s will. We were received with great kindness and courtesy, and informed by Miss H. that her brother, who attended to the settlement of the estate, was absent from Norfolk: that on his return in about a fortnight, she had no doubt every thing would be done that was right and proper in the premises.

My efforts were now directed to a public meeting in Portsmouth, so as to accomplish as much in as short a time as possible. The ministers of the different denominations in Portsmouth as well as in Norfolk, together with the inhabitants of both towns, expressed great pleasure in making an effort for a cause which they loved so much, and valued so highly. On Friday evening we met in the Methodist Church, Portsmouth, had several addresses, and I thought an interesting meeting. The evening was damp and unfavourable, and the congregation in consequence not as large as we had hoped. Collections and subscriptions were received. One gentleman gave twenty dollars. On the Sabbath I preached in the Presbyterian Church, Portsmouth, and took up a collection for the Society.

The next day, went to Norfolk and prepared for the meeting in the evening, by calling to see sundry gentlemen. At night we had a large and respectable audience; much interest was manifested, and the meeting passed off with the happiest effect, and was the more gratifying to the friends of the cause, from the fact that two previous attempts to get up a public meeting had failed.

In addition to my own present efforts, which were not small, I pro-

cured an editorial in "the Portsmouth Times," and "Norfolk Herald, and feel much indebted to the gentlemen editing these two papers, not only for these editorials, but for the gratuitous insertion of the proceedings of my two public meetings in their respective papers, which you have herewith.

I forgot to mention that by the first mail the day after my arrival, I wrote to Thomas Buchanan, Esq. New York, respecting the emigrants in Norfolk, waiting to embark in the *Saluda* for Liberia. A copy of the letter accompanies this communication. You have also with this a check for the whole amount, \$429,46, received in Norfolk and Portsmouth.

I hope and believe that my brief agency will not be without some benefit to the great cause of which you have the general agency, not only in the pecuniary aid received, but in the stirring-up the pure minds of our friends by way of remembrance.

And now, dear sir, with the delivery of the papers connected with my mission and the funds collected, my agency of ten days expires.

With my best wishes for your health and success in the important work committed to you,

I am with great respect, your obedient servant,

JOHN C. SMITH.

Georgetown, D. C. January 31, 1839.

[From the Daily Advertiser and Patriot.]

BOSTON.

A meeting of the Ladies' Society for the Promotion of Education in Africa, was held at the Hall, 31 Tremont street, on Saturday evening, at which Bishop Griswold presided.

The meeting was addressed very ably and appropriately by Mr. Cresson, who took occasion to point out some of the advantages which would follow the establishment of schools in Africa, and he dwelt particularly on the evidence, which led him to believe that the efforts in this course would be successful. The natives had already discovered the advantages and the new powers which civilization afforded, and they were desirous of acquiring information, obtaining books, and securing to themselves the improvements, which the civilized colonies on the western coast already enjoyed. Africa was at present literally "stretching forth her hands to God," and the times were propitious for the civilized world to make renewed efforts to dispel the darkness which had long dwelt over that unfortunate country, and by introducing the light of civilization and presenting the cheering hopes of Christianity, something would be done to mitigate the wrongs which she had suffered for centuries. Nations calling themselves civilized had torn from her fifty millions of her children, and hitherto the slave traders had made Africa a scene of constant war and violence. The establishment of the colony at Liberia was already exerting a powerful influence on all the neighbouring tribes, who were beginning to see how destructive to their interest was the slave trade, and were now making efforts to abandon it.

Mr. C. mentioned a number of facts, showing how desirous many of the Africans were to learn to read, and to acquire a knowledge of the books of the white man. He mentioned one instance of the son of a king, who had made two voyages to this country, working his passage for the sole purpose of obtaining an education, and was still pursuing that object in London at the present time, overcoming every obstacle, and making great progress in his studies.

We think no one could have attended this meeting without being satisfied that this society has a truly philanthropic object in view, and one, too, worthy the aid and support of every friend of the human race. It is an object on which both the friends and enemies of Colonization can unite—and we trust that all the friends of Africa and of the African race, will give it their aid and support, and will unite their efforts in affording to their fellow beings in Africa now involved in pagan darkness, and rent and torn by civil contentions, the benefits and hopes of civilization and christianity.

A CARD.

The undersigned, having been again made the channel through which \$200 (the bounty of two generous donors who choose to do good by stealth) has been directed towards unhappy Africa, begs leave to assure them that the mode thus adopted will only secure the means of freedom and future independence of four slaves and aid in the suppression of the slave-trade by strengthening the Colonies of Liberia, but afford a substantial proof to our brethren of the South, that the benevolence of New England, is about to be so directed as to wipe away the stain of slavery from our national escutcheon without the violation of our social and political duties.

ELLIOTT CRESSON.

Tremont House, January 19.

The following letter is from MR. GURLEY, the beginning of whose tour is realising the anticipations of his success which we offered in our last number.

Ed. Col. Herald.

[From the Christian Statesman.]

MR. GURLEY'S LETTER.

ZANESVILLE Ohio, January 19, 1839.

I arrived at this flourishing town last evening, having passed five days in Wheeling. As we crossed the mountains, the snow was vanishing away, the air becoming milder every hour, and as we looked upon the Ohio, the ice was rushing down in broken fragments on its swollen bosom. Who can pass over the Alleghany on the National road and not feel proud of that National policy which gave it to the country? It is a noble highway, binding the East and West together, and bringing into communion the intelligence, the sympathies and energies of the inhabitants of both,

for their mutual advantage. To this place, the road generally is in good repair. In the line of stages in which I came to Wheeling (Reeside's) travellers have good accommodations and the drivers are sober, careful and obliging. The other line may deserve the same praise.

Wheeling is a city increasing rapidly in population, with the best advantages for manufactures and trade, and exhibiting evidences of industry, enterprise, and great zeal for improvement. Coal is four cents the bushel, and exhaustless mines and of the best quality, (sleep scarcely disturbed as yet beneath the hills that overlook the town.) Its use in manufactures is already considerable and will become immense. The large establishment for rolling iron, of Agnew & Co., is said to save five thousand dollars annually by this article of fuel. Beautiful articles of crown-cut glass are here made, as well as steam-boat machinery of the best quality. Paper is also manufactured here largely. The opening of the river here awakens every thing to life and activity. The wharves are crowded, and boats preparing to take their departure. Some fine boats has just been built here for the New Orleans trade to Nashville and other points at the South.

The scheme of African Colonization has for several years received aid from the citizens of Wheeling, and an Auxiliary Society there has nearly every year transmitted donations to the Parent Institution. It has recently languished a little, but all the friends of the cause appear anxious to revive it. I had opportunities to address two public meetings, and subscriptions to about \$700 were obtained. The respected clergy of all denominations gave their countenance and support to the Society, and the President and officers of the Auxiliary Colonization Society generally were disposed to make prompt exertions to increase the funds of the Institution. I know not how to forbear publicly to acknowledge the generous and very efficient efforts of the respected Secretary of the Auxiliary Society, Wm. F. Peterson, who devoted almost his entire time to the object while I remained, with a kindness and disinterestedness not to be excelled. Much may be expected from the benevolence of this rising and enterprising city.

On Friday, the 18th ult., I came to this handsome and prosperous town, distance about seventy miles, towards Columbus, on the National road, from Wheeling. On the Sabbath evening I addressed, with the consent of their respective pastors, their united congregations in the new Baptist Church. At an early hour, the house was thronged, and many retired unable to find admittance. An efficient Auxiliary Society has existed here for several years, and as it has been accustomed to make collections about the fourth of July to aid the cause, the Managers deemed it best to do nothing which might prevent an effort at time to obtain donations. A collection was taken up, however, amounting to seventy dollars, which has been since somewhat increased. I have been requested to address another meeting to-morrow evening, where the free people of colour (amounting to several hundreds) are invited to attend. There is manifestly here, (and I presume the same is the fact in other portions of the State, and indeed throughout a large part of the Union,) a deep interest felt in the great questions relating to our coloured population. I feel assured that there is no subject of such general conversation, daily, in the families of the twenty-six States of this Union, as that of our coloured

population—their character, condition, destiny—what ought to be done for them—what can be done for them—whether slavery in all circumstances and necessarily, involves sin—what is the remedy—or whether the slave population can safely and benevolently be made free to remain on the soil of the South. These are topics of universal thought and discussion.—The spirit of humanity, of justice, is working in the mind of the Nation. All other questions of the day, are small, in the people, compared to those relating to our coloured population. Our Rulers should understand this. It is a signal of Providence. Something must be done. The South is summoned to action—cautions, deliberate, humane, and solemn action, under responsibility to posterity, to the world, and to God. The scheme of Colonization is before them in all its beneficence and grandeur of promise to our country, and to Africa. Shall it be adopted and executed on a scale commensurate with the evils to be remedied, or the good to be secured to two races of men, and two quarters of the globe. G.

[From the Wheeling Times.]

COLONIZATION MEETING AT WHEELING.

A meeting of the Wheeling Colonization Society and of the citizens of this place generally, was held on Monday evening, 14th inst., at the Methodist Church.

JOHN M'LURE, Esq., was called to the Chair, and WILLIAM PETERSON, appointed Secretary. After prayer by the Rev. Mr. DEURELL, a most able and interesting address was delivered by the Rev. B. R. GURLEY, Secretary of the American Colonization Society, explaining the objects proposed to be accomplished by that Society. The rise, progress, and present condition of the Colonies, established on the coast of Africa, and vindicating their principles and motives.

On motion of Z. Jacobs, Esq., the following resolutions were then unanimously adopted:

1. *Resolved*, That in the opinion of this meeting, the cause of African Colonization, whether viewed in its relations to our country or to Africa, is entitled to the immediate, generous, and persevering support of every patriot and Christian.

2. *Resolved*, That this cause especially commends itself to our regard, as adapted to unite the wise and benevolent, from every state and section in this Union, in a safe and practicable scheme of good, for the improvement and elevation of the coloured race.

3. *Resolved*, That the recent public manifestations of interest in this cause, and especially the remarkable progress and prosperity of the settlements in Liberia, should animate the hearts of its friends, and prompt them to more vigorous efforts and more generous contributions.

4. *Resolved*, That the project first suggested by Judge Wilkeson, of securing funds to purchase a ship and sell the same to such colonists on Liberia, who will engage to run her, manned by coloured men, as a regular packet between this country and the Colony, and to pay for her, by conveying emigrants from time to time to Liberia, is highly approved of by this meeting, and recommended to the patronage of our fellow citizens.

5. *Resolved*, That in the opinion of this meeting, the act of the General Assembly, passed 4th March, 1833, called "An act making appropriations for the removal of persons of colour," ought to be so amended as to extend the benefit of said act to the removal of free persons of colour, without regard to the *time of their emancipation*; and also so as to permit the direct application of the money to the purpose in the act mentioned, without regard to counties or the residence of the persons to be removed—and that we fully concur in the views and wishes of the parent Society at Richmond on that subject.

JOHN M'LURE, *President*.

WM. PETERSON, *Secretary*.

COLONIZATION.

We have been requested to insert the following memorial, which is now being circulated in this neighbourhood. Copies will be left for a few days at Wharton's Reading Room, and at the bookstores of the city, where those favourable to the object of the memorial, will have an opportunity of adding their signatures.

To the General Assembly of Virginia:

The memorial of the undersigned, citizens of Ohio county, respectfully represents, that they have observed with deep interest the efforts of the Colonization societies throughout this country, to assist such free persons of colour in the United States as might desire to emigrate, in establishing themselves in freedom and prosperity in Africa. Your memorialists believe that this plan of African Colonization is adapted not only to confer the most important benefits upon the emigrants, but upon Africa herself and upon our own state; and that should it be but partially executed, great good will be accomplished.

The remarkable success which has already attended the very limited means at the disposal of these societies, has, in the opinion of your memorialists, demonstrated the entire practicability of their plans. But your memorialists would respectfully represent to your honourable body, that an object of such magnitude and of such important results, should not be left to depend entirely for support on the resources of private charity.

Your memorialists perceive, by an act passed March 4th, 1833, entitled "An act making appropriations for the removal of free persons of colour," that this subject has heretofore received the favourable consideration of the General Assembly. But they regret to learn that the restrictions thrown around the annual appropriations by certain provisions of that act, particularly that requiring that the fund should be distributed among the several counties of the state, in proportion to the respective amounts of revenue contributed by them to the state treasury; and that confining the benefit of the act to persons of colour, free at the time of its passage, have rendered it well nigh ineffectual for the humane and patriotic purpose for which it was intended.

Your memorialists, therefore, pray your honourable body so to amend or modify the above mentioned act, in accordance with the dictates of

your wisdom and good judgment, as to render its provisions conducive and efficient to the noble, patriotic, and philanthropic purpose for which it was designed.—*Id.*

[From the New Orleans Observer.]

MISSISSIPPI COLONIZATION SOCIETY.—PACKET TO LIBERIA.

The return, on the 7th inst. of the brig Mail, from her trip to the coast of Africa, bringing letters, freight and passengers from Liberia and the Cape de Verd Islands, has furnished the friends of colonization with much valuable information respecting several departments of that business, and prepared the way for the speedy outfit of another expedition to the same place. The result of this voyage the facts and information learned, the letters received, and the state of affairs in Africa, all unite to cheer the friends of African colonization, and encourage them in their work of patriotism and philanthropy.

Previous to this time, the communications between this country and the colonies on the coast of Africa, were irregular, and at distant and uncertain intervals; and consequently, information, aid and supplies to the colonists were equally uncertain as to time, and consequently often found to be of little utility. From these circumstances, many evils have at times transpired to both colonists and the officers of the Societies in Africa. If goods were forwarded to the colonies for the purposes of commerce, much uncertainty existed respecting the kind and quality of goods requisite to be sent; and the appropriate times and places of sale, by which means many considerable losses have been sometimes sustained. Was it desirable to make purchases of property at any of the African islands, the best places for such purchases, and the most suitable goods for such market, were equally matter of doubt. The colonists were without most of the utensils of husbandry, and entirely without the labouring animals for cultivating the soil, which, though rich and easily wrought, demands more to develop its fertility than mere hand labour. Under all these difficulties, it is not wonderful that the progress of cultivation was slow, and the amount of necessities produced comparatively small, nor is it now surprising that the colonies did not at once become objects of admiration for the extent of their fields, or the wealth of the people.

Great and formidable as these difficulties were, they are now either overcome, or are in the act of being so. The brig Mail, of which the above Society is a proprietor, is now a regular packet, running between this city and Greenville, the site of the Society's colony in Africa, and will, from time to time, at short intervals, convey intelligence to and from both ports, and will also transport supplies, and other needed property, in both directions. The frequency of these voyages, and the certainty with which her return may be expected, will enable colonists to advertise their friends here of their needs, and to point out to them suitable articles and means for commerce with the natives. But the Society possess not only this packet, they have also a schooner, built at Greenville, called the Natchez, which is a regular trader along the whole coast, and will enable the agent of the Society to secure all the benefits of the commerce of an

extended region of country, choosing both the time and place of trading. The late trip of the *Mail*, though performed under many disadvantageous circumstances, has enabled the friends of the cause to acquire all that information respecting trade at the several African islands, which was desirable both for purchase and sales; especially that suitable working animals for the colonies can be obtained at them. At one of the Cape de Verd Islands, Capt. Nowell, of the *Mail*, actually purchased and conveyed to Greenville a considerable number of asses, (perhaps the most profitable labouring animal of the tropical regions) where they are now engaged in agriculture.

A public farm belonging to the Society, already of considerable extent, and constantly enlarging, is in a course of cultivation, by which dependence upon the natives for necessities will be removed, and abundant supplies of grain and roots be constantly furnished. From these facts it will be evident to every reflecting mind, that every formidable difficulty existing in Africa is either removed, or else in the process of being taken away.

It is said above that the expedition of the *Mail* was attended by unfavourable and inauspicious circumstances. This was the effect of want of correct information on several subjects connected with her trip. When she arrived at the Cape de Verds, and attempted to purchase animals for goods, it was found that they could be procured at only one or two of the groupe of islands, and that her goods were not well adapted to the market. Hence she was obliged to visit several ports, and make sales at disadvantage. The consequence necessarily was, much delay and expense in procuring the desired stock of animals for agricultural purposes. And when arrived at the place of her destination, the Captain and several of his hands suffered much from the strangers' fever, and were in consequence delayed for some time in unloading and taking in cargo. On her arrival at Monrovia, where she proceeded in order to sell the remainder of her freight, it was in the midst of the rainy season, always a dull time, and also during a season of bloody, destructive wars among the natives, and hence a most unfortunate time for commercial purposes.

Still, with all these unfavourable circumstances, added to a long passage on her homeward course, the owners, and other persons interested in her cargo, declare themselves well satisfied with the profits of the expedition, and willing to engage again in a similar adventure, with strong hopes of being in that case still more successful. That she has succeeded in avoiding great losses, and made her trip profitable to her owners, prove most fully, that under more favourable circumstances great profits would probably be realized. These views are fully confirmed by the following letter from H. Teage, Esq., editor of the *Liberia Herald*, addressed to the Rev. R. S. Finley. It is dated

MONROVIA, July 29, 1838.

DEAR SIR:—Your favour of March 29, is before me, and I sit down to pen you a brief reply. First permit me to thank you for the interest you have manifested for our little paper, and the trouble you have taken to increase the number of subscribers. The names you forwarded have been duly registered on our list, and the papers will be sent by this vessel. I received, some two years ago, two dollars from Mr. Simpson, as one

years subscription to the Herald, from Rev. J. Chamberlain, of Oakland College. The paper has been regularly sent to him since that time, and I cannot account for its miscarriage. I have accepted your kind offer, and have appointed you an agent for the Herald, and any effort you may make to extend its circulation will be duly appreciated.

The emigrants from your section of the country have generally proved themselves an industrious, orderly, thrifty people. In many instances their prudent conduct and management have deserved the highest praise. In industry they are excelled by no other people that have come to the colony. Very few of those by the Rover have died; they are located at Millsburg, and are doing well. A few of them have settled in Monrovia. The same may be said of those by the Swift. Of those by the last named vessel all are living but four, and of these two were drowned, so that two only have fallen victims to the disease of the climate.

There is little doubt that arrangements might be made of a commercial character, by which the expense of transporting and subsisting emigrants might be lessened to an important extent. I have detailed the subject at length to the parent board, but they have not as yet thought proper to act upon the suggestions.

The brig Mail, intended as a packet between the United States and the colonies, arrived at rather an unfortunate juncture for making a commercial experiment. This is our dullest season. There is seldom much to be done in the way of trade at this time of the year. To this must be added the wars which have been raging among the natives around us. These wars are now happily subsiding, and we look with confidence to no distant day for a full revival of the trade of the colony. The schooner Natchez arrived to-day from Mississippi in Liberia. She is a snug, and for Africa, a well-built little craft. I have no doubt she will be eminently serviceable to your colony.

I shall be happy to hear from you, and to know, whenever you may have leisure or inclination to afford the information, what will be the privileges of persons removing from other colonies to yours; and any other information on the subject of your internal and municipal regulations, will be thankfully received.

Very respectfully, Your most obedient servant,

H. TEAGE.

COLONIZATION IN OHIO.

COLUMBUS, January 26, 1839.

At a meeting convened pursuant to public notice, at the State House, to take into consideration the best means of aiding the American Colonization Society, and of promoting the moral and intellectual improvement of the free coloured population of the United States, George J. Smith, Esq., of Warren county, was called to the Chair, William Doherty, of Franklin county, acting as Secretary.

The objects of the meeting having been stated from the Chair,

Mr. Flood of Licking county, offered for adoption, the following resolutions :

Resolved, That the American Colonization Society, merits the immediate, united and generous support of the whole American people.

Resolved, That, as unexceptionable, patriotic, and most benevolent in its character, as adapted to unite wise and humane men, from the South, the North, the East, and the West, in safe and practicable measures for the good of the coloured race,—and especially as connecting in its scheme the moral and intellectual improvement of our free coloured population, with the introduction of our language, liberty, civilization, and religion among the vast but barbarous tribes and nations of Africa, we will seek to extend its influence and augment its resources.

Resolved, That it is expedient to revive and reorganise the Ohio State Colonization Society, as auxiliary to the American Colonization Society.

Resolved, That a committee of three be appointed to make the arrangements necessary to effect this object, and to report at an adjourned meeting on Tuesday evening next.

Resolved, That the proceedings of this meeting be published in the newspapers of this city.

The Rev. Mr. Gurley, Secretary of the American Colonization Society, being present, by request, addressed the meeting, showing the superior advantages of the Colonization plan over any other yet devised, for the happiness of the free coloured people, as well as its advantages to the white population, and gave a history of the rise and progress of the Colonies in Africa, their present condition, prospects, and the ultimate good to the coloured race, by the success of the scheme of the Society.

The first four resolutions were then severally adopted.

The Rev. Wm. Herr then offered the following resolution :

Resolved, That it is expedient at the adjourned meeting, to take up a subscription to aid the objects of the American Colonization Society.

This resolution was adopted, as was also the fifth resolution offered by Mr. Flood.

The Chair announced the Rev. Dr. Hoge, Mr. Kyle of Green county, and Mr. Doherty of Franklin county, a committee under the fourth resolution.

The meeting then adjourned to meet again on Tuesday evening next, at the Methodist Church in this city.

GEORGE J. SMITH, *Chairman*

WM. DOHERTY, *Secretary*.

[[From the Baptist Missionary Magazine.]

MISSIONS TO LIBERIA.

EXTRACTS FROM A LETTER OF MR. CROCKER, DATED EDINA, JULY 21, 1838.

MISSION SCHOOL.—Our school, under the care of br. Day, gives us, at present, a good degree of satisfaction. Sixteen native boys belong to it. Their conduct and proficiency are, in general, pleasing. Two of the

most forward, from their knowledge of English, are becoming very useful to us as interpreters. Should they progress as they have done, and be permitted to stay with us a year or two longer, their services will be of inestimable value to the missionaries. The school is the only place to which we can look for good interpreters, and instructors in native schools.

Br. Day confines himself to English studies. I have two classes of the most forward of the boys, whom I instruct once a day in reading their own language. The second class are in the "Basa Spelling Book." The first class having gone through that, I furnish them with manuscript reading. Out of school, with the assistance of my colonist interpreter, I make a translation into their language. This I carry into school, and require them without assistance to turn it into English. If the translation is correct, they will generally find but little difficulty in reading it. If the translation is incorrect, or defective, by proper illustrations and explanations of the idea they will be able, commonly, to point out the error or defect. By this means we mutually instruct each other. One of the second class, a boy about twelve or thirteen years of age, is, we hope, converted to God.

As it respects health, we have all been highly favoured. Br. and sister Clarke have had no attack of fever, which might be considered dangerous. And much of the time, they say, their health is as good as it was in America. My own health has been better within six months, than it had been for the same length of time, since I first had the fever.

RELATIVE POSITION OF THE SETTLEMENTS IN LIBERIA.—In the old colony, Monrovia is the principal town. It is situated near the mouth of the Mesurado river, about 70 miles northwest from Edina. It once had a somewhat extensive and lucrative trade with the natives; but, owing to the wars, carried on principally to supply slavers with victims, their trade with the natives is, at present, very small. Some of the merchants have recently given their attention to agriculture. Up Stocton creek, which communicates with the Mesurado and the St. Paul's, about five miles from Monrovia, is the town of New Georgia, inhabited by recaptured natives. Three miles further, on the St. Paul's river, is the town of Caldwell, containing probably three or four hundred inhabitants. Twelve miles further up the St. Paul's, and about twenty miles from Monrovia, Millisburg is situated,—about three hundred inhabitants. The three last-mentioned towns are principally agricultural. Coming down the coast from Monrovia, we next come to Marshall, a small settlement, about 35 miles N. W. of Edina, near the mouth of the Junk river. The inhabitants give their attention to farming. The sea port of Little Basa is a native salt-town on the sea-coast, about twenty miles N. W. of Edina. A few colonists reside here in houses of native construction, for the purpose of trade. Here a slave factory has recently been established, and is pursuing its business with an energy which threatens rapidly to depopulate this region. As this establishment is within eleven miles of the town in which I reside, from its influence, though perhaps not aimed directly against our enterprise, I have been hindered, no doubt, in trying to get a native house completed. The head men on whom I rely for the building of the house, find it so much easier to get money by selling slaves than by work, that their attention is very much taken up with that. Edina, the place where we now reside, is a pleasantly situated town, having the ocean on its

western boundary, and on the eastern a broad expanse of water, formed by the union of the St. John's, Mechlin, and Benson rivers. The two latter empty into the first, and, passing along between Basa Cove and Edina, are poured into the sea. This town contains not far from three hundred inhabitants, a large portion of whom are beginning to turn their attention to Agriculture. The mission-house stands on a hill just out of the village, and commands a very pleasant view of Edina, Basa Cove, St. John's and Mechlin rivers, and of the ocean. Basa Cove, on the south side of St. John's river, is a pleasantly situated place, having the ocean on the west, and Benson's river on the east. This town has been built since we came here, and appears to be flourishing. The inhabitants have entered upon the cultivation of their farms with a commendable zeal, and encouraging success. This town contains, probably, a little over three hundred inhabitants. About seventy or eighty miles down the coast is Senou, purchased by the Mississippi Colonization Society, as a location for their emigrants. The town is on the sea-coast, having the Senou river on the east. The principal place of residence for the colonists, is, I believe, about four miles up the Senou river. The number of inhabitants is small; how many, I do not know. About seventy or eighty miles further to the leeward, is Cape Palmas. This seems to be the most delightful region of any in the colonies. The Presbyterian and Episcopalian missions are, in respect to the natives, "laying a good foundation for the time to come."

[From the Missionary Herald.]

WESTERN AFRICA.

NATIVE TRIBES.—The country represented on the map, is about 1,500 miles from east to west, and about 400 miles from south to north. The coast westward of Cape Palmas is called the Windward coast, and that on the east the Leeward Coast. The reason for this distinction is found in the usual course of the wind, which is from the north-west. First on the windward coast is the flourishing colony of Liberia, extending nearly 200 miles along the shore, and 20 or 30 into the interior, including the Veys, Deys, and Bassas, native tribes. The Kroomen, another native tribe, reside on the limits of the colony, but are not under its jurisdiction. A part of this coast, nearest Cape Palmas, is called the Grain coast, on account of the Malagette pepper, for which it is noted. East of Cape Palmas the Ivory coast extends some distance; then the Gold coast for 180 miles; and beyond the river Volta is the Slave coast. Cape Coast Castle, belonging to the British government, is on the Gold coast; and it was not far from this castle that Sir Charles McCarthy and nearly 1,000 British soldiers were cut to pieces in 1824, by a numerous army of Ashantees. The distance from the castle to Sierra Leone is about 1,000 miles. With a few exceptions the whole coast is low. A dense forest extends along the inner border of the colony of Liberia. The Niger, rising in the Kong mountains, not very far distant from Monrovia, and after an immense sweep through luxuriant countries, pours its floods into the ocean, east (and perhaps west

also) of Cape Formosa. The river Volta, between the kingdoms of Dahomey and Ashantee, probably rises in the same mountains. The windward coast has several navigable rivers within three hundred miles of Cape Palmas. A ridge of mountains stretches through the interior, at various distances from the coast. In Yariba, where the mountains were crossed by Captain Clapperton, they were not more than 2,500 feet high. East of the Niger, the ridge rises to a loftier height, and is supposed to extend far into the interior, and to constitute the "Mountains of the Moon." The Cameroon mountains, opposite Fernando Po, are said to be 13,000 feet high. Not far from the Gold coast, there are mountains composed of Granite, gneiss, and quartz. Scientific men are of opinion, that a great table-land extends from the ridge of mountains in the interior just mentioned, to the Cape of Good Hope. Why should not these mountainous regions be suited to the constitutions of northern missionaries? In champaign countries, the most temperate parts of the torrid zone are under the equator, and five or six degrees each side, because there the sun is obscured by clouds through the year. Merdith thinks the Gold coast has the advantage of the West-Indies in its soil, climate, and seasons. The climate at the mouth or mouths of the Niger, is supposed to be very insalubrious. The rainy season in western Africa begins about the first of June, and continues till October or November. Europeans and Americans are subject to malignant fevers, if much exposed to the weather in the rainy season.

The whole country is doubtless one of the most fertile in the world. All the tropical fruits grow in wildness and profusion. Coffee of an excellent quality grows spontaneously. Rice of superior excellence is the common food of the natives; and the soil is adapted to indigo, and cotton, to wheat, barley, and Indian corn.

The population of the countries bordering on the Niger, has been estimated at 25,000,000; and the Niger and Tshadda bear the same relation to the countries they water, that the Mississippi and Missouri do to the vast and fertile regions of our western states and territories. They may be, they will be, ascended by steamboats, and probably with little risk of life. What a surprising influence would be exerted by a few cargoes of European or American goods, transported, vessel and all, as by magic, into the heart of Africa! Doubtless the commercial habits of Central Africa are destined to experience a speedy change; and Christian enterprise, though at present less wakeful, less energetic, less daring than that of commerce, will not be backward to pour the blessings of the gospel into the new channels of trade.

The sea coast is occupied by small tribes, or states, with various forms of government, but generally aristocratical. The Vey tribe, within the bounds of Liberia, consists of 12,000 or 15,000 people; the Dey tribe of 6,000 or 8,000; and the Bassa tribes of about 125,000. The Kroomen come next in order. Though owning but a small country, they are the labourers, sailors, pilots, factors, and interpreters, for almost the whole coast. But little is yet known of the country immediately behind Liberia. The following statements were made by Mr. Ashmun concerning it, in the year 1827.

"An excursion of one of our people into the interior, to the distance of about 140 miles, has led to a discovery of the populousness and compara-

tive civilization of this district of Africa, never, till within a few months, even conjectured by myself. We are situated within fifty leagues of a country, in which a highly improved agriculture prevails—where the horse is a common domestic animal—where extensive tracts of land are cleared and enclosed—where every article absolutely necessary to comfortable life, is produced by the soil or manufactured by the skill and industry of the inhabitants—where the Arabic is used as a written language, in the ordinary commerce of life—where regular and abundant markets and fairs are kept—and where a degree of intelligence, and practical refinement distinguishes the inhabitants, little compatible with the personal qualities attached, in the current notions of the age, to the people of Guinea.”

The Ashantees are a powerful nation, able on a short notice to bring an army of 15,000 warriors into the field. Mr. Bowditch, who visited Ashantee in 1817, supposes, from the similarity of customs, that the higher classes in that country are descended from the eastern Abyssinians, Coomassie, their capital, is four miles in circumference, built in a style superior to any of the maritime towns, and the houses, though low and constructed wholly of wood, are profusely covered with sculpture and ornament. The Ashantees are described as a noble race of Africans. Some of the states on the Gold coast are subject to them.

Dahomey was the first of the greater states penetrated by Europeans. Mr. Norris went there as long ago as 1772. It was then powerful. Abomey, the capital, is about 150 miles inland, and the approach to it from the coast is by a gentle ascent through a fine country. Mr. Norris describes the king as an object of blind and idolatrous veneration. Whidah, on the Slave coast, has long been subject to his authority.

Another kingdom in the interior is called Yarriba. It borders on the Niger. Its capital is Katunga. North of Yarriba is Borgoo, an extensive country containing eight states. Niki, the most powerful of these states, is said to have not less than seventy considerable and important towns dependent upon it, all of which have several smaller towns and villages under their control.

Westward are the Soolimanas and Soosoos, communities which, on account of their situation, may receive the means of their moral illumination more conveniently, perhaps, from Sierra Leone, than from any other quarter. Soolima is about 200 miles from Sierra Leone. Major Laing's account of his visit to this country, in 1822, is deeply interesting, and renders it probable that no part of Africa affords a better field for missionary labours.

We must make a distinction between the original inhabitants of the country, and the foreign races from Arabia and other parts of Asia. The latter are firmly established in the ancient seats of civilization on the north. The Copts Brebes, Tibboos, and Tuaricks, are remnants of native tribes, and are either sunk in degradation, or wander in dark recesses of mountains, or over desert plains. The native and foreign races mix on the banks of the Niger and Tshadda, above the junction of the two rivers. The Negro is more mild, hospitable, and liberal than the Moor. The latter has been guilty of most of the atrocities committed against European travellers.

Except the Ethiopic language, and some unknown characters inscribed

by the Tuaricks on their rocks, there is nothing like writing among all the aboriginal tribes of Africa—not even a hieroglyphic, or a symbol. Christian missionaries have introduced writing in South Africa, and among the nations back of Sierra Leone. The Moors have introduced writing into Central Africa: but it is used chiefly as a tool of the magic art, for manufacturing charms and fetiches. The charms are written in Arabic. The Koran is used as a charm. Only a few of the great shieks and doctors can read it.

AMERICAN CHRISTIAN PRESS ABROAD.

Are the \$30,000 now proposed by the American Tract Society for foreign lands *needed*? Let every friend possess himself of the facts, and be “fully persuaded in his own mind.” The following is a bird’s eye view of *the printing department of foreign stations aided by the Society*; for the whole of which, it should be remembered, that Society was enabled to remit the last year only \$10,000.

Macao, China, one press.

Singapore, two presses, and *twelve block cutters* and six printers in Chinese. A printing office of brick, sixty-five feet by seventeen; a *type foundry*, and founts of type in Malay and Bugis, and a small one in Japanese.

Bangkok, Siam, American Baptist mission, two presses, (one sent out last autumn,) and a lithographic press; a printing office fifty two feet by twenty, and a brick store-house for preserving paper from the white ants. Mission of the American Board of Commissioners, one press; six or seven hands employed; some Chinese printing done.

Sadiya, Asam, two presses and a printing office.

Maulmien, Burmah, eight presses, (the power press being withdrawn;) a brick printing office, an L, each wing seventy-eight feet by fifty-six; a *type foundry*; founts in Burman, Karen, and Peguan; twenty-five cases of type, a bindery, and twenty-five natives employed.

Tavoy, among the Karens, two presses, a printing office, and founts of type both in the Segau and Pgwō Karen.

Lodiana, Northern India, two presses; a printing office containing three rooms, each eighteen feet by eleven and a half; founts in Persian, Dev Nagare or Hindui, and English; twelve men and boys engaged in printing and binding.

Allahabad, one press sent out in October last.

Cuttack, Orissa, one Oriya press.

Madras, eight presses and one lithographic press; a *type foundry*; fifteen founts in Tamul, Teloo-goo, and English; an hydraulic press, and a bindery.

Manepy, Ceylon, four presses, printing office of brick fifty-seven feet by thirty; two or three founts of type; a bindery, and about fifty natives employed.

Bombay, four presses and a *type foundry*.

Honolulu, Sandwich Islands, four presses, a printing office, thirty natives employed in printing and binding.

Lahainaluna, one press and a printing office.

South Africa, one press, [75,000 publications printed last year by South African Tract Society at Cape town.]

Cape Palmas, one press.

Beyroot, Syria, one press, and two lithographic presses.

Ooroomiah, Persia, one press.

Smyrna, three presses, a *type foundry*, four Greek founts, four Armenian, two Hebrew, four English; about 400 cuts, and a bindery.

Syra, Greece, two presses; 1,711,400 pages printed in 1837.

Athens, 616,427 pages printed last year by native presses.

Hamburg, Germany, Baptist mission, native presses, 100,000 Tracts circulated last year.

Park Hill, Arkansas, Cherokees, one press.

Shavamoe, Indian station, one press and a printing office.

At the above *twenty-three* mission printing establishments are *fifty-four* presses, (and four lithographic presses,) *five* type foundries, and six large and four smaller printing offices.

The missions of the American Board of Commissioners printed the last year 665,862 copies, or 29,880,404 pages; the missions of the American Baptist Board 20,902,400 pages; the mission at Syra 1,711,400; the mission at Orissa 1,566,000; and the mission in Northern India 227,780; making, exclusive of issues by United Brethren, 54,287, 984 pages, *which is more than the whole number of pages of Tracts and volumes printed the last year by the American Tract Society.*

The aid of the American Tract Society is also extended to friends in *Russia*, and missionaries and Tract Societies labouring to diffuse evangelical truth in other parts of the continent of Europe, by whom about *twenty millions* of pages were printed the last year. No less than *six hundred* publications, issued at all the foreign stations, have been *approved* by the Society's Publishing Committee, and the Society and the several institutions aided, issue Tracts in *seventy-four* different languages.

Who, in view of the above, will not lift up the voice of *praise and thanksgiving*, exclaiming, "What hath God wrought!" Who, in view of this beginning of effort by the press, as the grand auxiliary of the missionary, to give to dying men the knowledge of *salvation*, through a crucified Redeemer, will not, in the sincerity of his love, bid it God speed? Who will not pray God to give his truth *free course* and open benighted *hearts*? Who does not wish *a part of his earthly substance* to be employed in so glorious an enterprize? Who counts it not a privilege to perform *some self-denying labour* to bring it before the minds of others, and gain their co-operation? Who is willing that the report should vibrate throughout our land, and through the hearts of all the labourers abroad—and go up to heaven—that Christians of the United States could not this year afford \$30,000 in aid of such a work? Should double the amount be raised, it can, with the continued blessing of God all be used.

We select the following just remarks, in the form of queries, in the benefits of Common Schools, as given in the opening article of the first number of the *Common School Journal*, Boston.

COMMON SCHOOLS.

The title we have chosen will turn the mind of every reader to that ancient and cherished institution, the Common Schools of Massachusetts. It will naturally suggest such questions as these: What rank are common schools entitled to hold in our private and legislative regards? After an experiment of almost two hundred years, what is the verdict rendered by Time on their utility and necessity? Is the homage we are wont to pay them traditionary merely, or is it founded upon an intelligent conviction and an actual realization of their benefits? Have they scattered good among past generations, and have they averted evil? Go back to the earliest days of the colony,—to the year 1647, when they had their origin,—when almost the whole of the present territory of this state was wilderness; strike out of existence this single element—the provision made for the education of the whole people—and would our recorded history be different from what it is? Would it have been illuminated or darkened by the change? Without the schools, should we have had the great men in the councils and in the fields of the Revolution? or, which is substantially the same question, should we have had the mothers of those men? Should we have had the sages who formed our own state Constitution, and assisted in that more arduous work, the formation of the Constitution of the United States?—Without the schools should we have had the industrious yeomanry, exhibiting so generally within our limits the cheering signs of comfort, competence, and respectability; or that race of artisans and inventors who have made partnership with the inexhaustible powers of the material world, and won their resistless force to labour for human amelioration? Without the schools, would the same qualities of intelligence and virtue have signalized the hundreds of thousands who, from the distant regions of the West and South, turn their eyes hitherward to their ancestral home? Would our enterprise equally have circnited the globe, and brought back whatever products belong to a milder climate or a richer soil? Without this simple and humble institution, would no change have come over our character abroad, our social privileges at home, over the laws which sustain, the charities which bless, the morals which preserve, the religion which sanctifies?

Set down the true constituents of a people's greatness and happiness, and compare Massachusetts with those states where one may travel from border to border without ever seeing a school-house; compare nations, otherwise similarly circumstanced, is one of which common schools have been maintained, in the other unknown—Scotland with England or Ireland, Holland with Spain or Portugal, and say whether the contrast can be but partially and inadequately explained, on any known principles of human nature, if the system of Public Instruction be left out of the comparison. Indeed, the only consideration of weight to prove the inefficiency of our public schools to elevate and dignify the people who sustain them, is the indifference and neglect into which they have fallen amongst ourselves: and yet they have not wholly fallen into forgetfulness in a community which rouses itself to reclaim them.

We shall close our notice of this capital number of the new *Journal* by another extract.

UNIVERSAL SUFFRAGE CREATES A PARTNERSHIP.

This topic is so momentous, and, as we fear, so superficially considered, that we cannot forbear to present it under another form of elucidation. It is yet to be developed how close a partnership is a republican government with the right

of universal suffrage. It is yet to be manifested, that each citizen, by virtue of this social partnership, contributes, as his part of the common capital, his hopes for the future, his subsistence for the present, his reputation, his life. By virtue of this compact the other members of the firm have power to dispose of the investments, according to their own views and motives, be they of policy or plunder. Not entire, however, is the analogy between a business partnership between merchants and this political association. From the former a man can withdraw, when he finds that the mismanagement of his associates is overwhelming his interests with ruin and his character with disgrace. Retiring, he may withdraw whatever remains of his unsquandered fortune. But not so in this political partnership. Though in this each has a more enlarged power of binding the whole, yet none can strike his name from the company and thereby evade the imposition of new responsibilities. The only legalized modes of dissolving the connection are death or self-banishment. Would it not be good policy for members of such a firm to expend a little, both of their time and their revenue, to qualify *all* of those future members, whose admission they cannot prevent?

Shortlived, indeed, would be the fame of our ancestors, if they had established such a frame of government without providing some extensive guaranty that it should escape the misrule of ignorance and licentiousness. Otherwise, to have put loaded fire-arms into the hands of children would have been wisdom in comparison.

AGRICULTURE.

[From the Boston Cultivator.]

ORCHARDS.

We would not say much on orchards at this time of year were we not constantly reminded, winter and summer, as we pass along the road, of the amount of labour that has been thrown wholly away by inefficient attempts to plant an apple orchard. We have come to the conclusion, from the orchards we have observed in our various travels, that the owners of ninety-nine in a hundred had generally thrown away their labours, and that the orchards they attempted to plant were only a nuisance to their grounds. These lands were generally quite rich enough for trees of this kind. This was not the evil. The trees were not well selected at the first—they were not carefully taken up—they were not properly set in the ground—they were not tilled after setting, and the cattle in most cases were called in to trim the trees. It was an old maxim, that he who plants an orchard, plants it for the next generation. We should say for his cattle to rub against, or for his hogs that were fond of the bark of the trees.

Now he that plants an orchard need not make up his mind that he is necessarily at work for others, and we hope if we can but make him believe he is at work for himself, and is not an hireling or disinterested, he will proceed in his labour with faithfulness and skill.

We will warrant him, if he will exercise any common degree of judgment, a good crop of apples within five years of his transplanting, and if he plants an acre, he shall have winter and fall fruit enough for a dozen in a family.

Now to the work. His land shall have been tilled the year before setting his trees, and made as rich as usual for Indian corn. It should be ploughed in the spring, before setting the trees, and well harrowed. This ploughing need not be deeper than for corn. It is a great error to set trees deep in the earth; some do it to procure moisture for the tree—some to make room to thrust in a quantity of manure—and some so that the tree may have a firm support and not be racked by the winds.

Now we say to you, brethren, imitate none of these modes ; a tree, set deep, is set in the poorest earth. Place your trees so that the roots may have the richest. Never put manure of any description about the roots, if you would have your trees live. Place nothing but good garden mould next the roots. Give them sufficient room. Make the hole for them *broad* but not *deep*.

When you have covered the roots with good garden mould, and spread out the fibres so as not to crowd a peck of them into one heap—(roots are not fond of close intimacy ; like bachelors they always prefer a separate bed, and like old maids they should always have one ;) when you have covered these roots with good soil, take from your cow-yard any coarse litter that will retain moisture, and place it round the tree, treading it down close so that it shall form a firm support to the tree. This litter should lie several inches thick after it has been trod down. If you have none of this litter, coarse manure may be used—old stack hay or straw will answer the same purpose. This litter must lie here through the season, and be kept trod down close. Now you need no stake to gall the trees,—your litter is a sufficient prop. You need put no water about the roots, for your litter of coarse hay impedes evaporation to such a degree that the earth under it will continue moist through the whole summer. If the tree is racked a little by the winds, so much the better ; it is thus taught early to rely on itself for support. A staked tree is like a spoiled child. Spoiled with too much nursing. The litter about the tree will prevent the racking by the winds, and the opening of the ground to let the air to the roots, and will save you the trouble of any hoeing or tilling for the first year. No weeds will grow under this litter—no grass—the two great obstacles to the extension of the roots. Your soil will thus be kept mellow, and porous, and moist.

In autumn, before any snow falls, you must remove all the litter, that has not become rotten, to a distance from the trees. You will thus give some offence to mice that are always fond of making their bed, like politicians, close to some towering object that may afford them future support. If your cats have done their duty and killed off their fiesh meat stock in due time, you have nothing further to do the first season. But if your cats have been negligent and got their rations out of your commissariat, rather than glean them abroad in honourable services in the field, you must go out as soon as the first snow has fallen, and tread it down close about the roots of your trees. Your field mice must now seek some other habitation, in case they had commenced building as squatters on your soil, and you need be at no further trouble through the winter, for they, like the Cherokees, are not for voluntary emigration in the midst of snows. Now your trees are well set : they have not only put out the leaf, but their limbs have extended—if you saw to the work yourself—from half a foot to a foot each way. They will need but a very little trimming this, second, season, if you trimmed them a little on setting them. They must have top : their leaves are their lungs, and a good proportion of leaves are indicative of good health, as good lungs are in animals. What will you do with your trees this, second, summer ? Will you suffer the grass and weeds to draw away all moisture from the neighbourhood of the roots, and occupy the space intended for them ? We trust not. Keep your land in tillage for three or four years at the least. You may raise exhausting crops if you will apply manure. You may raise beans or drilled turnips without manuring this season—you may sow turnips broad cast as late as the first of July without injury to the trees. In fine, you may plant almost any thing among your trees and they will grow quite as fast as they should grow, provided always you keep up good tillage.

On the first of October, in the fourth year, we will call on you—in case you took your trees from our nursery—and help you pick half a dozen barrels of winter apples from an acre of trees. If this happens not to be a bearing year, we shall wait one year longer, and then give you a friendly call and see that you have appointed some *two legged* animal to trim in preference to such as sometimes, for want of proper instruments, cut a little too close, and do not leave the body quite so smooth as it might be left with a knife.

More may be said, next week, on this subject, if you will draw your chair up close, so that this everlasting clatter on the pavements shall not interrupt our converse.—Will you call at our office again?

[From the Farmer's Calendar.]

WATERING CATTLE IN THE WINTER.

Perhaps it would excite the surprise of many of our readers, should we assert that cattle generally suffer more from thirst in winter than during the heat of summer. Yet there is strong reason to believe that this is to a great extent the case. Cattle, whose winter food consists entirely of hay, straw, and other dry materials, need a plentiful and frequent supply of pure fresh water. This many do not obtain, as nearly all running streams are covered with ice, as cattle are obliged to wander a considerable distance from the yard to the watering place, through deep snows, or over a slippery path, exposed to the annoyance of dogs, or to be gored by other cattle, and, rather than endure this, they often suffer much from a want of water. It has been ascertained that a bullock, who has water at command, will drink it eight times a day. It should always therefore be easy of access to cattle at all times; and not on a distant part of the farm, or in the open road, so that in order that cattle may help themselves to it, you are obliged to leave your gate open, or barn-yard bars down, and thus your yard is thronged with vagrant colts and other ill-bred animals, who take possession of whatever fodder they can lay their mouths upon, and pay no regard to the rights of *meum* and *teum*. Dr. Anderson says he knew a man who became very rich by being *great* in *little* matters, that is attending carefully to things which other men consider of too little consequence to claim their notice; and this man always made it a point to see that his cattle, particularly his milch cows, should have a constant supply of the purest water.

SILK CULTURE.

The first number of the Journal of the American Silk Society and Rural Economist, published at Baltimore, contains some of the proceedings of the National Silk Convention, held in Baltimore on the eleventh December. From the remarks of Dr. William Gibbons, of Delaware, the following is extracted.

"In the following estimate of the intrinsic value of the *morus multicaulis*, in the culture of silk, I present nothing but what any one, with a little knowledge of the subject may arrive at for himself. The circumstances alone through which it was elicited, gave it a peculiar interest. I had heard it repeated from various quarters, and read it in the papers of the day, that the price given for the *morus multicaulis* was an absurd extravagance, that the traffic in it was a wild and ruinous speculation, a humbug, &c. From this cause I was induced to sit down soberly at my desk, and descending to the root of the matter, calculate what the tree was worth, *for the production of silk alone*; discarding all speculation on the profits of raising the trees for sale; and in doing this to bring my opponents to ground that could not be disputed, by taking known and established data for this calculation, to wit:

1. That one tree of the *morus multicaulis*, with its side branches, costing sixty cents, with allowance for failures, will make at least sixteen trees, by cuttings.
2. That one cutting, in good ground and with good culture, will produce, the first summer after planting, from eight to ten ounces of leaves.
3. That 3,000 good cocoons will produce one pound of silk.

4. That 12,000 cuttings will grow for one year on an acre.
5. That three quarters of an ounce of leaves will feed a worm.

With these data, the following results must be manifest:

1. 750 trees, including the roots plant an acre of 12,000.
2. 12,000 trees from the cuttings, yield 100,000 ounces of leaves.
3. 100,000 ounces of leaves will feed 130,000 worms.
4. That an allowance of 10,000 in 130,000, for death of worms and bad cocoons, is a sufficient allowance, and
5. That therefore 130,000 worms will yield 120,000 good cocoons, yielding, when reeled, forty pounds of raw silk; and lastly, that forty pounds of raw silk, well reeled, will bring - - - - - \$200

The expense may be estimated as follows:

Rent	-	-	-	-	-	-	-	-	\$10
Planting and culture of the trees	-	-	-	-	-	-	-	-	30
Raising the worms	-	-	-	-	-	-	-	-	30
Reeling the silk	-	-	-	-	-	-	-	-	20—90
									<hr/>
Profit per acre	-	-	-	-	-	-	-	-	\$110

In those states where a bounty is given, it must be added to the above, and where the trees are left out through the the winter, the planting, &c. of the trees and cuttings must be subtracted from the amount of cost.

The sum expended for trees at 60 cents, is \$450; the net gain, therefore, amounts to twenty per cent. the first year on the capital laid out, and leaves \$30 for incidental expenses.

For the second year the cultivator has 192,000 trees and roots, the net profit of which, planted on sixteen acres, will amount to 1760 dollars, which will leave him a handsome income, and allow him ten per cent. on the cost of a cocoonery. The profits of the third year, should he plant all his roots and cuttings, will pay him for all his improvements, and leave a large sum of money in his pocket."

PHILADELPHIA, FEBRUARY 15, 1839.

The work of reorganisation, as will be seen by preceding articles, has been begun in Ohio. Mr. GURLEY has given a new impulse to the cause of colonization in that state, and Mr. PINNEY will enlarge and strengthen the field of action there.

Mr. CRESSON continues his successful labours in New England. We have before adverted to his being in Boston, engaged in the good work. We learn that whilst in that city, he delivered lectures in several of the churches, Episcopal, Baptist, Methodist and Unitarian, on successive Sundays; and addressed public meetings at Boston in the Temple, at Charleston in the Town Hall, and at Salem in the Lyceum. He also gave a lecture to the Sunday Schools in the Rev. H. Malcolm's (Baptist) church, and another to the Ladies Education Society, both of Boston. Mr. Cresson addressed the Legislature of Massachusetts in Committee of the whole, on four several occasions. His final address of two hours

duration was, we are informed, one of his best and most effective efforts. At Ipswich he held two meetings with beneficial results.

Among the most gratifying and conclusive evidences of the salutary influence exerted by Mr. Cresson, in his voluntary mission, is the strong testimony borne by different clergymen in Massachusetts, in letters addressed to him on the occasion. One of these gentlemen invites him to visit Plymouth, that "ancient seat of colonization." Another, impelled by the force of Mr. C.'s arguments and eloquence, has become a volunteer advocate and supporter of the cause of colonization in his neighbourhood. It is indeed a fit subject for congratulation to the friends of true philanthropy, that the morbid sensibility of many of the sons and daughters of New England is about to assume a natural and healthy character, and that their exertions will no longer be wasted in abstractions but will take henceforth a practical direction.

Mr. PINNEY speaks in pleasant terms of his tour in Fayette county, further particulars of which have reached us since the publication of our January number. He writes that during an absence of two weeks; "I travelled on horseback through mud and intensely cold weather, alternately, 160 miles, gave 32 lectures, visited 18 Societies, and received about \$400."

Mr. Pinney acknowledges the receipt of the following sums:

From the Treasurer of the Fayette County Colonization Society,	-	\$35 50
" " Union Town " "	-	50 00
" " Smithfield, " "	-	45 95
" " Greensburg, (Green Co.)	-	46 50
" Germantown Colonization Society, (Fayette County,)	-	16 50
" McClelland Town, " " "	-	14 50
" Dunlap Creek, " " "	-	11 50
" Brownville, " " "	-	51 00

After his return to Pittsburg he received

From Treasurer of Rostraver Colonization Society, (Westmoreland County,)	-	50 00
" " Lebanon Congregation, Allegheny,	-	19 50
" " Blairsville Colonization Society, Indiana Co.,	-	55 00
" Mr. Bailey,	-	15 00
" Doctor Hunt,	-	10 00

\$420 95

We hope that the Resolution adopted by the Pittsburg Colonization Society, will be carried into full effect. It is a call for a Convention of Delegates from different parts of Western Pennsylvania, to meet on the second Tuesday of April, in order to encourage each other and to strengthen the good cause. Some of our friends from this region will, we dare say, give by their presence at least, if not by their speeches, evidence of their sympathy and admiration for the zeal manifested by the Pittsburg and other Societies in the west.

Mr. PINNEY, in a letter dated the 11th February, from Pittsburg, acknowledges the receipt from the Porterville Society, (Butler county,) of	\$51 00
From J. Butler, of Pittsburg,	10 00
“ the Fourth Presbyterian Church,	25 00
	<hr/> \$86 00

The following brief report of the Porterville Society is transmitted to us by Mr. Pinney. It was organised on the 19th December, 1838. Its annual meeting was held on the 8th January, 1839, when after an address from the Rev. John Munson, of Centre, additional names and subscriptions were received, and officers chosen for the year, viz: T. Cooper, President; S. Meyn, Vice-President; R. Stewart, Recording Secretary; R. Dunlap, Treasurer; J. Hall, Esq., Corresponding Secretary.

The amount of annual subscription is \$65.

The timely remittance of the Ladies Colonization Society of Pittsburg, Allegheny, to the amount of a hundred and forty-eight dollars, is gratefully acknowledged by the Treasurer of the Pennsylvania Colonization Society; and will be regularly recorded on the list of moneys received, in a subsequent number of the Herald.

The *Saluda* is at Norfolk, where she will receive a number of emigrants, and where Mr. BUCHANAN, the Governor-General of Liberia, will embark in her.

[From the New York Observer.]

COLONIZATION—EVANGELICAL CHRISTIANITY.

The Washington Statesman, edited by Mr. Gurley, Corresponding Secretary of the American Colonization Society, says:—

“We have a letter from a very respectable clergyman in New-England, one of the signers of the original ‘Anti-Slavery declaration of Sentiments,’ in which he declares his deep attachment to the cause of Colonization. He says, I have not time to tell you the why and wherefore, which should lead a signer of the Anti-Slavery declaration to address you in this strain, but when we meet I will do myself that pleasure. For the present suffice it to say, I hope I am a Christian, and I pretend to common sense.”

It is gratifying to find this evidence of Christian and common sense in “a signer of the Anti-Slavery declaration.” We have always been unable to see why abolitionists should feel it necessary to be Anti-Colonizationists. Colonization is so obviously one of the great means which God, in his providence, is using to reform and regenerate the world, that we should suppose reflecting men of common information could not fail to see it. Where, at this moment, on the face of the globe, is there a collection of 8 or 10,000,000 souls embracing a greater number of active, efficient, evangelical Christians than can be found in a district with this population, which may be marked out in this country? And how have these 8 or 10,000,000 souls (one per cent. of the population of the globe!) been brought into being? Are they not the fruit of the colonization ex-

periment commenced by our ancestors two centuries ago! These ancestors were not, in their day, a two hundredth part of one per cent. of the human race; but their children have multiplied in two centuries more than two hundred fold, and in two centuries more, they will, in the natural course of things, fill the continent of North America with *a fourth or a fifth part of the population of the globe*. At the same time, English and American colonies planted in New Holland, South Africa, West Africa and other vacant portions of the earth, will, not improbably, in two centuries contain another fourth or another fifth of the world's inhabitants; and thus, with the blessing of God, *one half of the world* may, in a short time, and in the natural course of his providence, be filled with devout and evangelical Christians. With these facts and prospects before him, what intelligent Christian will not say "God speed it," to the cause of colonization!

[From the Christian Advocate.]

YOUNG MEN'S COLONIZATION SOCIETY OF THE M. E. CHURCH, PHILADELPHIA.

This spirited and enterprising association held a meeting in the Ebenezer church, Philadelphia, on the evening of the 30th of January. The Rev. President Durbin presided on the occasion, and the meeting was addressed by Professor Holdich, and the Rev. J. J. Matthias.

This society has had a number of slaves offered to them by a gentleman in one of the southern states, upon the condition that they be sent to Liberia.

The society talk of applying for a tract of land somewhere in Liberia, to bear the name of Wesley in some form, and to send out a vessel with emigrants and supplies for planting the new settlement.

May success attend their efforts.

[From the Boston Transcript.]

THE MASSACHUSETTS COLONIZATION SOCIETY,

Held a meeting at the Masonic Temple last evening, which, notwithstanding the unpleasantness of the night, and the holding of an interesting railroad meeting at the same hour, was well attended. The venerable Bishop Griswold presided, and Mr. Geo. Homer officiated as Secretary. Mr. Cresson addressed the meeting, and commanded the undivided attention of the audience for an hour and a half. His defence of Colonization was eloquent and convincing, and his hits at the Anti-Slavery ultraists of this country were just and well applied.

TEMPERANCE.

[From the Vermont Chronicle.]

TENNESSEE.—THE ANTI-LICENSE ACT SUSTAINED.

The following is from the Nashville Whig:—The *unanimous* opinion of the Supreme Court of Tennessee, now in session in this city, was on Tuesday de-

livered by Judge Turley in favour of the validity of the late act for the suppression of Tippling houses. The question came up in the nature of a writ of error from the Circuit Court of Davidson, and was argued at length and with distinguished ability, by Thomas H. Fletcher and E. H. Ewing, Esqrs. for appellants (or plaintiffs in error,) and by Return J. Meigs, Esq. Attorney General, for the State.

The principles maintained by the opposers of the License System have now received the sanction of the Legislatures of Tennessee, Massachusetts and Rhode Island; and (so far as the *right* to prohibit the traffic in ardent spirit is concerned) of the Supreme Courts of those States. On this last point, also, we have the concurrent opinions of Chancellor Kent, and Mr. Greenleaf, Law Professor at Harvard University; while not a man of any reputation as a lawyer has, so far as we know, given a contrary opinion.

[From the S. W. Christian Advocate.]

A GOOD EXAMPLE.

"As the impression generally prevails, that most Steamboat disasters have their origin in the excessive use of ardent spirits, the owners have concluded to discontinue the use of a Bar."

The above is copied from the advertisement of J. & R. Yeatman, and Co., concerning the steamboat *John Randolph*, which will ply between Nashville and New Orleans, during the boating season.

We are highly pleased with such notices; and it would be well for our country, if all proprietors of Steamboats, would act on the same noble principle.

The following sketch, from the Report of the Boston Seaman's Aid Society, is designed to illustrate the importance of reforming or breaking up the *Common Sailor Boarding Houses and Taverns* in order to any real and abiding improvement in the Character of Seafaring men.

About two months ago, there came into the port of Boston three vessels belonging to our navy, the *Concord*, *Constellation*, and *United States*. These ships, which had been three years at sea, had paid off their crews, amounting to about a thousand seamen. Each man received *three hundred dollars*, making an aggregate sum of *thirty thousand dollars*. And it is affirmed by those who are competent to judge, that in less than three weeks, scarcely one among that number of sailors, excepting the few who returned to their families or took shelter in the Temperance Houses, had money to purchase a meal of food! The honest earnings of three years, while enduring the hardships of their ocean life, the storms and dangers of every clime and sea, were wrested from them by the harpies of the land.

During that three weeks, what scenes of drunkenness and every iniquity were rife in this Christian City—*here*, where our Pilgrim Fathers dreamed they had founded "a pure shrine" of the purest faith!

It is too shocking to dwell on such scenes, except we can hope to reform them. Is there no remedy? Can no place of refuge be provided where the sailor, rendered thoughtless of economy, and often reckless of conduct, by his wandering life, may enjoy himself and be safe?

ENGLAND.

WRITTEN IN 1834.

WELL, when her day is o'er, be it said,
 That, though a speck on the terrestrial globe,
 Found with long search, and in a moment lost,
 She made herself a name—a name to live
 While science, eloquence, and song divine,
 Song such as only once was heard before.*
 And wisdom, in self-government displayed,
 And valour, such as only in the Free,
 Shall among men be honoured.

Every sea

Was covered with her sails; in every port
 Her language spoken; and where'er you went,
 Exploring, to the east or to the west,
 Even to the rising or the setting day,
 Her arts and laws and institutes were there,
 Moving with silent and majestic march,
 Onward and onward, where no pathway was;
 There her adventurous, her heroic sons,
 Ere long to burst in glory on mankind,
 Founding vast empires†—empires in their turn
 Destined to shine through many a distant age
 With sun-like splendour.

Wondrous was her wealth,

The world itself her wifling tributary;
 Yet, to accomplish what her soul desired,
 All was as nothing; and the mightiest kings,
 Each in his hour of strife, exhausted, fallen,
 Drew strength from her, their coffers from her own
 Filled to o'erflowing. When her fleets of war
 Had swept the main; when not an adverse prow,
 From pole to pole, far as the sea-bird flies,
 Ruffled the tide; and they themselves were gone,
 Gone from the eyes and from the minds of men,
 Their dreadful errands so entirely done—

* Alluding to Shakspeare and Milton.

† North America speaks for itself; and so indeed may we say of India, when such a territory as ours in a region so remote—a territory larger and more populous than Great Britain, and France, and Spain, and Germany, and Italy, put together; when a company of merchants from such small beginnings have established a dominion so absolute, where Trajan never penetrated, and where the phalanx of Alexander refused to proceed, a dominion over a people for ages civilized and cultivated, while we were yet in the woods.—Macaulay. Burke.

Up rose her armies; on the land they stood,
 Fearless, erect; and in an instant smote
 Him with his legions. †

Yet ere long 'twas hers
 Great as her triumphs, to eclipse them all,
 To do what none had done, none had conceived,
 Ennobling man and making joy in Heaven;
 When, such her prodigality, condemned
 To toil and toil, alas, how hopelessly,
 Herself in bonds, for ages unredeemed—
 As with a god-like energy she sprung,
 All close forgot, and, burdened as she was,
 Ransomed the African. §

Moxon's edition. 1838.

SAMUEL ROGERS.

† Alluding to the battle of Waterloo. The illustrious man who commanded there on our side, and who, in his anxiety to do justice to others, ever forgets himself, said many years afterwards to the author with some agitation, when relating an occurrence of that day, "It was a battle of giants!"

§ Parliament had only to register the Edict of the People.—Canning.

FINE ARTS.

Robert Burns composing "The Cotter's Saturday Night." Painted by William Allan, R. A.; Engraved by John Burnett. Hodgson and Graves.

We are of the opinion of those who think that the world has not yet done justice to Burns. Lamenting as every one must lament, the irregularities of his life (although, by the by, those irregularities were mainly to be attributed to the kind of *patronage*—God save the mark!—which he suffered), it appears to us to be impossible for any reflecting man to compare the limited and temporary influence of his personal conduct, with the extensive and imperishable lessons of sound morality and practical religion taught in the noble and affecting poem which is here so delightfully illustrated, without acknowledging the mighty debt under which society labours, and must forever labour, to the Ayrshire ploughman. The print before us, which is intended as a companion to "Sir Walter Scott, in his Study at Abbotsford," by the same able artists, is admirable, both in conception and in execution; but its chief charm is its sentiment. The expression of the countenance is that of perfect abstraction. Most of the portraits which have hitherto appeared have been portraits of Burns the peasant; this is a portrait of Burns the poet. Mr. Burnet, besides his strict adherence to the fine character of the original, has been singularly happy in laying his lines. The drapery, especially, exhibits a rare union of playfulness, force, and mellowness. "The poet," to quote a portion of the description attached to the print, "is represented meditating in his father's cottage, after the labours of the day; the evening being the time generally chosen for committing to paper the effusions of the Muse, while holding the plough, or labouring in the furrowed field. His place of study was the spence or cottage parlour. * * * On the window behind lies his bible, the pride of the Scottish cottage, as well as of his father's house, and a few books in the back ground indicate his scanty library, for nature was the great storehouse from which his genius drew the power of extracting beauty from the commonest

things, and harmonising in a manner almost miraculous the discordant dialect of Caledonia, while his early habits taught him to infuse moral aspirations and sentiments of independence into most of his productions. The half-open door exhibits the kitchen, on the floor of which are seen "luggies and goans" (for his was a pastoral land), prepared by his mother and sister to receive the evening milk; above his head hangs his broad westlan bonnet, and over the cupboard is seen the hilt of his claymore, which his ancestors drew in the cause of the Stuarts. On the floor lies his constant companion, his favourite collie Luath, the 'gash and faithfu' tyke,' of his tale of the 'Twa Dogs;' an empty luggie and wooden bowl mark the poet's frugal fare,

'The halesome parritch, chief of Scotia's food.'

MUSIC—CROTCH.

"About the year 1782, young Crotch was brought to Leicester as a musical prodigy, being then not more than five years old. He was brought first to our house, and played upon the piano-forte as he sat upon his mother's knee. At that time there were not more than two or three piano-fortes in the town or neighbourhood; mine was esteemed a good one, made by John Pholman, I suppose in Germany, and before any were made in England. Upon this instrument Crotch first exhibited his extraordinary talent in Leicester. I laid before him Handel's organ concertos, which, without difficulty, he played at sight. He was a delicate, lively boy, and, next to music, was most fond of chalking upon the floor. I was much surprised to see how readily he sketched a ship in full sail, during which I struck some notes on the piano, forming a confused sound, and requested he would tell me the notes of which it was composed. This he did instantly, while so employed. A concert was convened of the amateurs at the Exchange for his benefit, at which he performed several pieces to the admiration of the audience. After this, he exhibited his talent upon the violin, which he played left-handed, and being very small of his age, he stood in a chair to lead the concert. In one of the pieces he stopped Mr. Tilley, who was the principal violoncello, and pointed out a passage—infant as he was—that our grave performer had played incorrectly. Such early indications of talent gave high expectations of future greatness, and had he not gone into the schools to be saturated with the rigid harmonies of the ancients, which sealed up his genius, we might have boasted of a native Mozart.—*Music and Friends.*"

TEA.

One of the most important discoveries connected with our commerce in the East has recently been made; it may end in the entire liberation of this country from dependence upon China for tea, and if so, it will open new and grand fields for mercantile enterprise, and afford a fresh and inexhaustible source of wealth to this country, and prosperity to her East Indian possession. It appears from an official memorandum, just issued from the India Board, that the project of Sir Joseph Banks, in 1788, for introducing the cultivation of tea into British India, has been suddenly and unexpectedly accomplished. It was thought by Dr. Wallick, of the Botanical garden near Calcutta, by Dr. Falconer, of the Botanical garden at Scharuncore, and other authorities, that the tea plant might be cultivated with success in some districts of the Himalays mountains; and while certain steps, under the auspices first of Lord William Bentinck, and afterwards of Lord Auckland, were being taken to introduce it, whole forests of it were discovered in the Assam country, growing, as it were, indigenously. The Assam country, our readers may be aware, lies to the north of the Burman empire, and forms part of our late conquests. The tea there produced has been duly prepared by persons from China, and several chests of it have been very recently received in this kingdom, and their contents have been found of a quality not at all inferior to that for which we have hitherto been indebted to the Celestial Empire.—*English paper.*

COLONIZATION HERALD,

AND

GENERAL REGISTER.

VOL. I.

MARCH, 1839.

No. 3.

[For the Colonization Herald.]

CENTRAL AFRICA.

NO. II.

INTERNAL SLAVE-TRADE.

ON a former occasion* we gave a brief sketch of the geographical and territorial divisions of *Central Africa*; and adduced examples of the intellectual and moral degradation of the inhabitants of that vast and populous region. It was stated that *polygamy*, *idolatry* and *cruel superstition* are prevalent among those people, and that they carry *human sacrifices* to an awful extent. From these facts we drew the plan and obvious inference, that Africa presents a great and important field for missionary effort and enterprise, and that the gratitude and assistance of the Christian world are due, as in some instances they have been rendered, to the men who, either separately or acting as an association, shall facilitate the access of missionaries, and the introduction of Christianity and a higher civilization into the interior of the African continent. No plan has yet been offered, none certainly carried into effect at all comparable to the peaceful occupation of the western coast of Africa by colonists of the same race with the present inhabitants, and who shall be able to exhibit it in their individual intelligence and in their well ordered and well governed communities, examples which the latter will be eager to imitate. In favour of this scheme of colonization another inducement has been offered, viz. in the extinction of the foreign slave-trade by the occupation of the coast, and, as a necessary consequence, the exclusion of all European or American purchasers of human flesh from dealing with the barbarous sellers and slave captors in the interior. By some who are opposed to colonization in all its bearings, but who yet profess to desire an extinction of the slave-trade, it is alleged that the best and only effectual way to accomplish this object

*January number of the Herald.

is by abolishing slavery in all parts of the world, and thus close entirely the market. The doctrine is a sound one, but like many other abstract truths it is one of great difficulty, since so many different and complex interests, national and political, are involved in its application. In one country a constitution has to be altered; with another treaties are to be formed, which are broken by the cupidity of the citizens or subjects of the government that makes the treaty. Whilst, therefore, we should not desist from all peaceful and appropriate means of diminishing the extent, and finally bringing about the extinction of slavery in all the regions of the earth, by suitable appeals to the parties directly engaged or implicated in its support, we think, still, that a quicker and more certain means of action is to dry up at once the sources of supply. This can be done by the colonization of the western coast of Central Africa, and by this means alone. But even supposing that through the joint efforts of the friends of emancipation in all parts of Christendom, the deportation of slaves from western Africa to America and to European settlements were to cease entirely, and slave-holding in these countries to be abolished, yet slavery to a great and fearful extent, and the wars and demoralization induced by the hope of making prisoners with a view to their becoming slaves would still continue among the natives of Central Africa itself, and between them and Egypt and Arabia and Turkey, to the north and east.

It will be easy for us to show, by a reference to the social state of the negro regions of Africa, that slavery with all its atrocities is maintained there, unaffected by treaties which all the powers of Christendom may make with each other. There is, humanly speaking, no possible means by which this deplorable state of things can be altered except by the substitution, among the people, of Christianity for cruel idolatry and superstition, and of a better agriculture and greater knowledge of the arts for their imperfect system and in some respects entire ignorance in these matters.

But, first, let us state the evil before we suggest a remedy. Everybody has heard and to a certain extent is aware of the foreign slave-trade from Africa; that is to say, the exportation of slaves from the western coast, in European and American vessels. Comparatively few are cognisant of the internal and in one sense domestic slave-trade among the people of Africa themselves, and the ready subjection of freemen to-day into prisoners and perpetual bondsmen to-morrow. *Kano*, the centre of commerce in interior Africa is noted for being the chief market, also, for slaves, who are said "to constitute the staple commodity." The poor creatures are placed in two long ranges of sheds, one for males and the other for females. Being decked out for the purpose, they are seated in rows and are scrutinized by the purchaser, who inspects the tongue, teeth, eyes and limbs, causes them to cough and turn in different directions, so that any defect in their person may become apparent. *Kano*, be it noted, is in the centre of Africa, and its trade is carried on by the natives both in slaves and in various articles with each other, and not with Europeans directly or indirectly. The slaves sold are for home supply and use. At *Timbuctoo*, "gold and, still more, slaves are the staple articles." These are exchanged for goods brought by the caravans from Morocco, Algiers and Tunis. Here is still purely an internal African trade, and it differs from that at *Kano* only in one of the parties being of a different race, and in religion Mahometans, in place of pagans.

Slaves are the chief return made from Bornou and Houssa for the commodities brought from northern Africa by way of Timbuctoo. These unfortunate victims are caught by armed expeditions in the mountainous regions to the south, the inhabitants of which being mostly pagans are considered by orthodox Mussulmans as lawful prey. The inroads are undertaken not by private marauders, but by powerful chiefs, and even by the greatest princes. On the occasion of the marriage of the sheik of Bornou with the daughter of the sultan of Mandara, a combined expedition was sent against the Musgow nation, which, after a desperate struggle, brought in three thousand slaves; and the nuptials were celebrated with barbaric pomp, furnished out of the tears and captivity of so many victims. In other parts of the world robbery is carried on by the poor against the rich; in Central Africa it is equally or more by the rich against the poor, for there he who is destitute of every thing is himself a prey to cupidity, as, when converted into a slave, he forms the richest booty that can tempt the plunderer. The treatment of the numerous bands of captives who are conveyed across the deserts is also attended with many circumstances of remorseless cruelty.

Even the wives of the African kings are no better than slaves in the common and harshest acceptation of the word; and as the pomp of the sovereign consists principally in the multitude of his wives, it is easy to conceive the numbers of one class alone who are reduced to servitude.—It was the boast of the king of Eyeo that his queens, linked hand-in-hand, would reach from one end of the kingdom to the other. These women act as body-guards, perform the most menial offices, and are seen in every part of the kingdom, carrying on their heads heavy burdens from place to place, favored only with an exemption from toils.

Egypt is also a mart for slaves brought from Central Africa across the Libyan desert. These unfortunate captives are transferred from post to post under successive guides until they reach their places of destination on the Nile, where they are sold to the highest bidders. From another quarter, Dongola and Abyssinia, slaves are also brought in considerable numbers to supply the Egyptian market.

It has been estimated that there are twenty thousand slaves carried across the desert to supply the harems of Turkey and Persia.

The people to the south of the Sahara or the Great Desert, the Tuaricks supposed to be the descendents of the aboriginal inhabitants of northern Africa, keep up a constant predatory warfare with the neighbouring countries of Soudain and Houssa, from which they carry off a large number of slaves.

With the exception then of those carried off by the Tuaricks, all the slaves who are conveyed by way of Timbuctoo into the Barbary States, by the Libyan desert into Egypt and thence into Turkey and Persia, become such by wars among the people themselves of Central Africa.—From these latter must the change come by which the rights of person shall be respected and the common usages of humanity be adhered to. There is no treaty of a compulsory nature by which they are bound to yield up annually to Morrocco, or Tunis or Tripoli in one direction, or to Egypt and Persia and Turkey in another direction, a certain number of slaves annually or at all. They voluntarily indulge in the horrid traffic of slaves, persons of their own race for goods and wares, and can, when

they choose, cause it to cease by refusing to sell their fellow men to the caravans from Barbary and Egypt. On themselves and themselves alone depends also the cessation of domestic servitude and the wars with each other for the purpose of making slaves of their prisoners.

From the premises already laid down, it will not, we believe, be difficult to draw the conclusion that the means by which the Christian nations of Europe and America can hope to bring about the abolition of internal or domestic slavery in Central Africa and the foreign trade with Barbary, Egypt, Persia and Turkey, must consist in direct appeals to the people of this continent themselves. The inhabitants of Central Africa must be taught the moral turpitude of the practice, and at the same time enlightened on the elements of political economy by which they will soon learn that they suffer on the score of interest by its continuance. The first part of the lessons would be taught by the zealous missionary; the latter by the conscientious trader. Were the people assured that they could procure European manufactures, (useful and ornamental) without slaves being required in return, the main inducement for their indulging in the slave traffic and the wars which lead to the capture of prisoners for slaves would be removed.

The most sanguine abolitionist could hardly hope to procure a cessation of the foreign slave-trade of Central Africa by treaties made between the Christian powers, even supposing these latter to be earnest and unanimous in their desire, and the Emperor of Morrocco, the Bashaws of Tunis and Tripoli, the Pasha of Egypt, the Sultan of Turkey and the Shah of Persia. And even if, contrary to all human calculation, such a result were obtained, slavery and the internal slave-trade would still be carried on among the different nations of the vast regions of Africa now under consideration.

The obvious inference being admitted, viz. that the hopes of the philanthropist must rest in the success of appeals made to the governments and people themselves of Central Africa, the question next arises, of how they shall be reached. Will it be through the agency of the Moors and Arabs, by caravans across the desert of Sahara, the very same persons Mussulmans too, who have fomented if they did not originate in the minds of the negroes themselves the desire for traffic in slaves? Can reliance be had on the ruler of Egypt and the agents of peace and civilization whom he might be disposed to send across the Libyan desert? Alas, no! Can these people be reached from the south, that is from the Cape of Good Hope? The attempt is hopeless. If we glance at the map of Africa we see at once, that the only course unobstructed and through which we can penetrate at once into the heart of Central Africa, is from the Western Coast. We have already pointed out how effectually the slave-trade by sea can be arrested and forever prevented by the occupancy of this coast by a civilized and Christian community, the resting place and refuge of Christian missionaries, who in company with Christian merchants can freely penetrate into the interior and carry with them argument and proof of the benefits spiritual and temporal of Christian ethics and of Christian polity.

The very identical means then by which the slave-trade of western Africa and its antecedent and subsequent horrors can be entirely prevented are those which will bring about a similar amelioration and a radical change in Central Africa.

We entreat all our readers, we entreat men of all nations, with the smallest professions of Christianity or of common benevolence, to ponder on the above facts and the obvious inferences which we have stated.—The mode and manner of action will be to them clear without any urgency on our part.

ABYSSINIA.

BARON A. VON KATTE, a Prussian nobleman, has lately published an account of his visit to Abyssinia. He did not penetrate so far into the country as the French travellers, Combes and Tamisier, who in some respects, appear also to have met with a better reception from the natives, and whose account, written in a romantic style, is calculated to please readers who are fond of strange adventures; but Katte has, at least, the advantage of love of truth, and of the unadorned simplicity of his narrative.

Katte commenced his journey into the interior from Massuah, and proceeded, by way of Cadagena, Aigenti, Madurrhi, and Gurra, to Adowa, the end of his journey, where he was kindly received by Prince Udie, and Mr. Isenburgh, the Prussian missionary. Though the same places have been visited and described by Bruce, Salt, and others, Katte's work contains many new observations. The political state of Abyssinia, too, has undergone a great change since Salt's visit. Katte gives the most favourable account of the natural beauties and riches of the country, with which the population makes the most afflicting contrast; and though the inhabitants in general profess Christianity, they are described as a very degraded people, without any inclination to civilisation, and at the same time immoral, thievish, treacherous, and beyond all conception, cowardly. We subjoin a few of the most interesting descriptions:—

“The mountains between Eliet and Cadagena, are covered with thick forests of lofty cedars, tamarinds, and wild citron trees. The aloe is magnificent, and the cactus, of manifold species, grows like a wood. The finest grass rises to an astonishing height, but withers and rots, as no hand takes the trouble of cutting it down. The wild orange is every where met with among these beautiful mountains, and notwithstanding its bitter taste, is a favourite food of the people. A botanist would reap an ample harvest here, for there are probably many unknown plants in these mountains and in the deep valleys. But all these plants grow so close together, and flourish in such rank tropical luxuriance, that it is scarcely possible to penetrate through them. The valleys, too, have the character of this fine vegetation. None but those who have seen the valleys of the Tyrol, and have fancy enough to imagine them covered with the vegetation of the torrid zone, and with the tropical sky, can have an idea of this enchanting scenery. On the top of the mountains, the character of the vegetation alters; the tropical plants, and the lofty citrons and tamarind trees, gradually disappear, and are succeeded by the gigantic cedar, which, however, decreases in size the higher you ascend, and becomes at last dwarfish and stunted. Aloes, and cactus, however, of the most diverse forms, never cease, and do

not disappear even on the highest summits. The latter, especially, covers large tracts, through which it is difficult to find a way. It diffuses a disagreeable, overpowering smell, and the natives do not venture to pass the night near spots covered with cactus. There are numbers of elephants on the mountains south of Aigenti. The path they have taken is too clearly marked to be mistaken. Trunks of high and thick trees, which are snapped like a reed, and often obstruct the way; large tracts of grass trampled down, bushes which appear quite destroyed, are the traces which these enormous animals leave behind them. A young man, the muledriver, who spoke Arabic pretty fluently, and was very talkative, told me many stories of the size and strength of these animals, and in what manner they were killed, when, suddenly, one of my servants came running towards me, made me a sign to be still, and then led me a few steps on one side, to a spot whence I had a fine prospect over a beautiful valley. In the slope of this valley there were about twenty elephants. The dark gray, shapeless masses of these gigantic animals, were moving round a group of trees, from which they broke boughs with their trunks, and ate the leaves at their ease. It was the first time that I saw elephants in a wild state. These creatures were of prodigious size. I estimate them at eighteen or twenty feet, and I believe that they were rather above than below that height. A small elephant, about six feet high, was the only one that remarked us, and appeared to be alarmed, while the others did not even condescend to look at us. I was told that the elephant is dangerous only in the rutting season, or when he perceives a camel. The elephants have the bitterest enmity to that harmless animal. When the camel scents the elephant it stops still, trembles in all its limbs, and utters an uninterrupted cry of terror and affright. No persuasion, no blows, can induce it to rise; it moves its head backwards and forwards, and its whole frame is shaken with mortal anguish. The elephant, on the contrary, as soon as he perceives the camel, elevates his trunk, stamps with his feet, and, with his trunk thrown forwards, snorting with a noise like the sound of a trumpet, he rushes towards the camel, which, with its neck outstretched, and utterly defenceless, awaits, with the most patient resignation, the approach of its enemy. The elephant, with its enormous shapeless limbs, tramples on the unfortunate animal in such a manner, that in a few minutes it is scattered around in small fragments. At first I did not entirely believe this account; but in the sequel I spoke on the subject with the leader of a caravan from Sennaar, who told me the same, and assured me that sometimes, in the neighbourhood of the Kolla, entire caravans perish in this manner. Innumerable birds, decked with the most splendid and varied plumage, which glows as they fly, in a thousand shades of colour, seem alone to animate the groves, while their incessant cry, and loquacious chatter, interrupt the deathlike silence that would, otherwise, prevail in these solitudes. One beautiful large purple bird, with a note like the deep tones of a flute, is distinguished, above all the rest, by its fearlessness. It flew sportively before us, alighted on the nearest branch, and looked at us with its large cunning eyes, as if it would have said, "Go no further, for nothing but mischief awaits you." It is no wonder that birds act so important a part in the eastern tales, and are endowed with finer senses, so that they

flutter about man as protecting genii, and, with their familiar chatter, inspire him with resignation, hope and confidence. I well remember the first time that I saw, in Yemen, the bird bulbul, of which the Arabian tales have so much to relate. It was sitting on the extreme point of the loftiest tree, and scarcely did it raise its far-sounding, rolling tenor voice, when all the Arabs in my company joined in, stood still, and addressed a number of questions to it, to all which it was never weary of answering. This bird is held in the highest animation in Persia and Turkey; to kill it would be looked upon as a great crime. I wondered at never seeing this beautiful bird in Abyssinia; but the people are too prosaic for him; he would die of *ennui*."

Many passages in Katte's Journal confirm the excessively cowardly disposition of the Abyssinians. The following is a fragment of his adventures:—"We were still about a league from the village, when we met a body of about twelve armed men. Scarcely were they perceived by my guide and the servants, when the latter, paralysed with terror, stood still. Pale as death, and trembling in all their limbs, they with difficulty supported themselves by leaning on the asses that carried my effects, I could not conceive what they meant. One of these people advanced to me, looked at me attentively for some time, and then made a sign to the rest to go on. He himself followed them, after he had addressed a few words, which I did not understand, to my guide, who was too much frightened to answer. It was not till they were quite out of sight that my people came to themselves. From their animated conversation, and the haste with which they went forward, I saw plainly that there had been some danger. I learned afterwards, at Nabisch Adi, that we had met the most notorious robbers in the whole province, who had probably been deterred from attacking me by the fire-arms which I had constantly wore in my girdle. I frequently had to do with robbers afterwards, but always convinced that a well-armed, resolute man, need not fear whole bands of them. On the road you may generally get rid of them, that is, if the servants themselves are not in league with them, nor paralysed by fear. Least of all do they venture to attack a white man. Perhaps the chief cause of this is the colour of the whites; for the sudden appearance of a white, in parts where none have been seen before,—where the people, perhaps, do not even know that there are such in the world,—may seem to the blacks as ominous, and demoniacal, as that of a negro in some village in the interior of Germany, where, in the first fright, all would probably run away, and fancy that the devil was close."

It is well known that for several centuries Christianity has had numerous adherents in Abyssinia, and, at present, it is the most generally prevalent religion. Katte draws a very unfavourable picture of these black Christians. "I found every where in Abyssinia a confirmation of what I so frequently found in the East, namely, that the professors of Christianity are, in all moral respects, far below the Mahometans. If any one looks there for fidelity and probity, let him not knock at the door of a Christian, or he will find himself most cruelly deceived. This is not owing to the oppression which Islamism exercises over Christianity, for the oppression is by no means so severe as people in Europe fancy; it rather proceeds from the hatred with which the different Christian parties persecute each other,—from the endless family intrigues,

generated by covetousness, and supported by falsehood,—in the practice of the austerities prescribed by their religion itself, which harden their heart,—and, lastly, from the moral corruption in which the young, particularly the males, are brought up. The influence of the priests is, on the whole, very great, especially over the lower classes of the people; but the state of indigence in which almost all of them live, has never allowed them to acquire such political power as in other Christian countries. They are absolutely dependent on the princes, who sometimes let them feel the whole weight of their power. Some who had ventured to excommunicate princes, have atoned for their rashness with their lives. The last Adune himself was in danger of this fate; but the intervention of some great men saved him. The author learned how great the poverty of the priests is from one of them, who, though he had the highest rank next to the Confessor of Prince Udie, and was constantly about the prince's person, had no mule, and anxiously waited till Udie should give him one. The lower clergy live in such deplorable misery, that many of them are, literally speaking, sometimes on the point of perishing for hunger. Under these circumstances, it is not to be wondered at if their character is at a very low ebb. It is affirmed that many of them have never read the Bible, and are not acquainted even with the New Testament. Hence the Alakas, or learned men, are ashamed to be taken for priests, and, therefore, wear a different dress. Such of the clergy as apply themselves to the study of works on theology, do it only that they may be the better able to dispute,—for this is the soul of the Christian religion in Abyssinia. Nobody takes the trouble to preach plain morality; and it is, therefore, wholly unknown there. In such disputations they have such practice, and often contrive, in a truly sophistical matter, to entangle their opponent in his own arguments. Every European traveller, who is not well versed in the dogmas of the several Christian parties, and especially in the writings of the fathers of the fifth century, should, therefore, take good care to avoid engaging in a religious controversy with such a disputatious Abyssinian priest. A false quotation, and, still more, want of acquaintance with one of these authorities, immediately fixes on him a reputation for ignorance,—the very worst character that a European can have in Abyssinia. As their object is by no means to convince, but only to embarrass and entangle their adversary, that they may afterwards decry him as a blockhead, it is the most advisable to avoid these useless disputations, from which nobody can expect no good. The author saw priests repeat the same question perhaps twenty times, which the Protestant missionary as often answered. They went away, saying, "You are right;" but they were sure to return on the following day with the same objections. Hence it appears that the mass of the people must remain in a deplorable moral condition. Lying, deceit, laziness, and theft, are their universal characteristics; positive virtues are sought in vain. The Abyssinian people have for many centuries professed Christianity; they know the Bible and many canonical writings; but Christianity, as it is taught them, is unhappily distinguished by nothing but the most absurd and subtle disputes, party hatred, and persecution. It has not impelled the people to any useful activity, to any improvement in learning; they are as rude, perhaps more rude, than when they renounced paganism."—*Literary Gazette*.

[From the Morning Star.]

PHILLIS WHEATLEY.

We wonder that the name of this person is not more generally known; and that we have not met with expressions of higher admiration of her character and genius, from some of the few to whom it is known. There still lingers about many a mind in our country—we fear it may be said of the great majority—the idea that the African is an inferior species—hardly human—hardly intellectual. This idea is false, unjust, and cruel. It is a death-damp to the spirit of philanthropy and to Christian love. It is one of the foul, destructive engenderings of the dark, hellish system of slavery; one of those mists of darkness in which that system shrouds its enormity and by which it perpetuates its soul-murdering reign. This evil notion must be dispelled; it must be driven out of the world. And if there is power in light, to dispel darkness—if there is power in demonstrations of truth, to destroy unfounded falsehood—then will the idea of the African's inferiority, moral and intellectual, vanish at the exhibition of such specimens of African character, as are afforded in the person of PHILLIS WHEATLEY.

She was brought from Africa, when about seven years of age, in the year 1761, and purchased in the slave-market, by Mr. John Wheatley, a respectable citizen of Boston. Soon, by her modest demeanor and the interesting traits of her character she became a favorite of her mistress; was kept about her person, not allowed to mingle with the other servants, and assisted in her early manifested inclination to literary attainments. A daughter of Mrs. Wheatley assisted her in learning to read and write; and, soon attracting the attention of the literati of the day, many of them furnished her with books. "These enabled her to make considerable progress in belles-lettres, and we soon find her endeavoring to master the Latin tongue." At the age of sixteen she was received as a member of the church worshipping in the Old South Meeting House—and she is represented as having lived an ornament to her profession.

At the age of 19, year 1773, her decline of health and indications of disease were such, that the physician recommended a sea-voyage. She embarked for England in company with a son of Mr. Wheatley who was going thither on mercantile business. She was honourably received in England, presented to Lady Huntingdon, Lord Dartmouth, and many other persons of distinction. It being late in the season when she arrived, "the great mart of fashion was deserted," and her distinguished friends urgently pressed her to remain until the court returned to St. James, that she might be presented to the king. But letters received from her mistress, notified her of Mrs. Wheatley's declining health, and urged her immediate return, that she might once more behold her favourite and beloved protegee.

While she was in England—let it be particularly noted—when only nineteen years of age, her Poems were published, dedicated to the countess of Huntingdon, and embellished with an engraving, said to have been a striking representation of the Author.

Soon after her return to America, her mistress died and soon after, Mr. Wheatley also. Phillis was left lonely and in poverty. She received

the offer of marriage from a respectable coloured man, then a grocer in Boston. But they were now in the midst of the early troubles of the Revolution. He failed in business—proved unworthy of such a wife—they became the victims of poverty, and of those distresses that were so extensively attendant upon that war, which like a whirlwind, swept over the land—and, soon after the close of which, she died in the midst of destitution and want, being carried to her grave in company with the last one of her three children, the other two having died previously.

The papers which she left, and which she had, some time before committed to the care of a friend were, after her death, demanded by her husband. They were given up. He went to the South and her friends have not learned what became of those papers, which, as we may suppose, were highly valuable. Probably they were buried in the vast "grave of intellect" which slavery makes of the whole south.

We will now present the reader with a few specimens of her poetry, as "published in London, from the original manuscript, 1773"—while the writer was yet but nineteen years of age. And we will not ask, if these specimens of the negro girl's Muse will compare with the genius of a Hemans, a Sigourney, or others of her own sex: But we will ask, if the **WHOLE WORLD** affords, in male or female, white, dusky, or black, an example of developement of higher poetical genius at so early an age and under circumstances no more favourable! We call upon any who doubt the intellectual equality of the African, to point to an individual, in any nation, in any period of the world, who, at so early an age, and under circumstances so unfavourable, has touched a harp of more harmonious and of nobler and more lofty sentiment, than that of Phillis Wheatley the negro girl! But our readers may want the specimens, that they may judge for themselves. We hardly know where to begin the selections, or where to end. We would give our reader the whole book, if it were possible. Some of them can buy it. It is published in a neat volume with a fine engraving of the Author of the Poems, by Isaac Knapp, Boston.

It may be well to begin our quotations with the following, which we give, not because we deem its poetic merits extraordinary, but from its aptness, just for this place:

Some view our sable race with scornful eye—
 Their color is a diabolic dye.
 Remember, Christian, Negroes black as Cain,
 May be refined, and join the angelic train.

The following are selected from a piece addressed to the University of Cambridge:

Students, to you 'tis given to scan the heights
 Above, to traverse the ethereal space,
 And mark the systems of revolving worlds.
 Still more, ye sons of science, ye receive
 The blissful news by messengers from heaven,
 How Jesus' blood for your redemption flows.
 See him with hands outstretched upon the cross!
 Immense compassion in his bosom glows.

* * * * *

Let sin, that baneful evil to the soul,
 By you be shunned; nor once remit your guard:
 Suppress the deadly serpent in its egg,
 ————— it is your greatest foe;
 Its transient sweetness turns to endless pain,
 And in immense perdition sinks the soul.
 ‘Suppress the deadly serpent in its egg’—

Is a conception worthy any poet that ever sung: or any theologian that ever wrote.

The following, is in description of Homer’s verse. Pope’s translation of Homer was, with her a favourite work. We think some things are about as well said, by the negro girl, in the following quotation, as much that Homer himself told:

While Homer paints, lo! circumfused in air
 Celestial gods in mortal forms appear:
 Swift as they move, here each recess rebound;
 Heaven quakes, earth trembles, and the shores resound.
 Great Sire of verse, before my mortal eyes
 The lightnings blaze across the vaulted skies;
 And as the thunder shakes the heavenly plains
 A deep felt horror thrills through all my veins.
 When gentler strains demand thy graceful song,
 The lengthening line moves languishing along,
 When great Patroclus courts Achilles’ aid;
 The grateful tribute of my tears is paid.

Witness the fervent aspirations of her genius, as expressed in a further quotation from the same poem as the foregoing:

Great Maro’s strain in heavenly numbers flows,
 The Nine inspire, and all the bosom glows.
 Oh! could I rival thine and Virgil’s page,
 Or claim the Muses with the Mantuan sage;
 Soon the same beauties should my mind adorn,
 And the same ardor in my soul should burn:
 Then should my song in bolder notes arise,
 And all the numbers pleasingly surprise:
 But here I sit and mourn, a grovelling mind
 That fain would mount and ride upon the wind.

Not so very stupid!

—————‘a grovelling mind
 That fain would mount and ride upon the wind.’

Truly, this is an idea not more like unto the mind of a ‘monkey’ or an ‘ape,’ than that which regards the Author of such a thought as belonging to the

'monkey race.' How truly ridiculous and how exceedingly wicked, do white blockheads appear, in condemning the African as a monkey. Our prejudice is not a slight sin: it is great against the African's Maker and Redeemer, and deep against our African brother.

The folloing is from a poem addressed to Virtue:

O thou bright jewel, in my aim I strive
To comprehend thee. Thine own words declare
Wisdom is higher than a fool can reach,
I cease to wonder, and no more attempt
Thine height to explore or fathom thy profound.

* * * * *

Attend me, Virtue, through my youthful years;
Oh, leave me not to the false joys of time,
But guide my steps to endless life and bliss.

From her lines on the death of Whitefield we select the following:

He leaves the earth for heaven's unmeasured height,
And worlds unknown receive him from our sight.

* * * * *

Thy prayers, great saint, and thine incessant cries,
Have pierced the bosom of thy native skies.
Thou, moon, hast seen, and all the stars of light,
How he has wrestled with his God by night.

* * * * *

The Saviour which his soul did first receive,
The greatest gift that e'en a God can give,
He freely offered to the numerous throng,
That on his lips with listening pleasure hung:
'Take him, ye wretched, for your only good,
'Take him, ye starving sinners, for your food;
'Ye thirsty, come to this life-giving stream,
'Ye preachers, take him for your joyful theme.'

A beautiful piece 'on the death of a young lady, five years of age,' commences with these lines:

From dark abodes to fair ethereal light,
The enraptured innocent has winged her flight;
On the kind bosom of eternal love
She finds unkown beatitude above.

Remonstrating against the grief of the child's parents, she has the following strong poetic expression:

'She feels the iron hand of pain no more.'

From another piece, 'on the death of a young gentleman,' the whole of which is exceedingly harmonious and rich, we quote the following:

Oh, could my Muse thy seat on high behold,
How decked with laurel, how enriched with gold !
Oh, could she hear what praise thine harp employs,
How sweet thine anthems, how divine thy joys ;
What heavenly grandeur should exalt her strain !
What holy raptures in her numbers reign !

To sooth the deep grief of the young man's parents, she invokes the Holy Spirit to

‘—spread the dawn of glory through the soul,’

that they may

‘—eye the path the saint departed trod,
‘And trace him to the bosom of his God.’

In lines ‘to a lady on the death of her husband,’ she thus calls away the mourner's attention from the inanimate earthly remains, to the contemplation of the still surviving soul :

From the cold shell of his great soul arise,
And look beyond, thou native of the skies :
There fix thy view, where, fleetier than the wind,
Thy Leonard mounts and leaves the world behind,
Thyself prepare to pass the vale of night,
To join forever on the hills of light.

The Representation of a corpse as a ‘cold shell’ deserted by the ‘great soul’ mounting to heavenly glory, fleetier than the wind's course—is a thought as strong and original as many people who are accounted *full human*, often conceive !

One of her longest poems is ‘Goliath of Gath.’ It is an ample and splendid description of David's conflict with Goliath, and the victory over the Philistian arms quickly following that event. We have room only for a few extracts :

Now front to front the armies were displayed,
Here Israel ranged, and there the foes arrayed ;
The hosts on two opposing mountains stood,
Thick as the foilage of the waving wood.

Goliath, as he comes forward between the two armies, to make his challenge, is thus described :

In the dire deeds of bleeding battle skilled,
The monster stalks, the terror of the field,
From Gath he sprung, Goliath was his name,
Of fierce deportment and gigantic frame :
A brazen helmet on his head was placed,
A coat of mail his form terrific graced ;
The greaves his legs, the targe his shoulders press ;
Dreadful in arms, high towering o'er the rest,
A spear he proudly waved, whose iron head,

Strange to relate, six hundred shekels weighed :
 He strode along and shook the ample field,
 While Phœbus blazed refulgent on his shield,
 Through Jacob's race a chilling horror ran,
 When thus the huge, enormous chief began :—

Now, we hazard the sentiment, if its expression may be deemed hazardous, that not even Homer or Virgil, *while in his teens*, produced better description and numbers, than are contained in the above descriptions of the two armies and the Philistine champion.

A 'radiant cherub' is represented as descending and addressing Goliath, in answer to his challenge before David entered the field :—

———The Judge of all the gods
 Beneath whose steps the towering mountains nod
 Will give thine armies to the savage brood,
 That cut the liquid air, or range the wood,
 Thee too, a well aimed pebble shall destroy,
 And thou shalt perish by a beardless boy.

From the description of the meeting of the combatants, and the conflict, we make two extracts :

The giant moved, and from his towering height
 Surveyed the stripling, and disdained the sight,
 And thus began : 'Am I a dog, with thee ?
 'Bring'st thou no armor but a staff to me ?
 'The gods on thee their vollied curses pour,
 'And beasts and birds of prey thy flesh devour.'
 David, undaunted, thus : 'Thy spear and shield
 'Shall no protection to thy body yield ;
 'Jehovah's name—no other arms I bear ;
 'I ask no other in this glorious war,
 'To-day the Lord of Hosts to me will give
 'Victory ! to-day thy doom thou shalt receive ;
 'The fate you threaten shall your own become,
 'And beasts shall be your animated tomb.'

The expression in the last line, 'beasts shall be your animated tomb,' contains more poetry than is often found in a single line.

But, with the rich mine, which the little volume presents, scarcely diminished by the gems already selected, we must forbear—indulging only in one or two further extracts. She is addressing 'a clergyman, on the death of his lady.'—Representing the 'bright ranks of angels' among whom is his departed wife, as 'opening' for the reception of the mourner, she says :

For thee they wait, and with expectant eye
 Thy spouse leans downward from the empyreal sky.

While in this posture the departed and beatified spirit calls to her mourning mate yet lingering on earth beneath, to come and join them in praise—

To him who died, stern justice to atone,
And make eternal glory all our own.
He in his death slew ours; and, as he rose,
He crushed the dire dominion of our foes :
Vain were their hopes to put the God to flight,
Chain us to hell, and bar the gates of light.

The expression, 'He, in his death, slew ours' is rarely equalled, and scarcely excelled by any poet. That single expression contains a volume of profound divinity clothed in most sublime poetry.

The following letter from GENERAL WASHINGTON, to *Phillis Wheatley*, is a testimonial too important to be omitted here. Of its genuineness there can be no doubt, as it is taken from Spark's edition of the *Life and Correspondence of Washington*.

CAMBRIDGE, Feb. 28, 1776.

MISS PHILLIS :—

Your favour of the 26th of October did not reach my hands till the middle of December. Time enough, you will say, to have given an answer before this. Granted; But a variety of important occurrences, continually interposing to distract the mind and withdraw the attention, I hope you will apologize for the delay, and plead my excuse for the seeming, but not real neglect. I thank you most sincerely for your polite notice of me in the elegant lines you enclosed; and however undeserving I may be of such encomium and panegyric, the style and manner exhibit a striking proof of your poetical talents, in honor of which, and as a tribute justly due to you, I would have published the poem had I not been apprehensive that, while I only meant to give the world this new instance of your genius, I might have incurred the imputation of vanity. This, and nothing else, deferred me not to give it a place in the public prints.

If you should ever come to Cambridge, or near head quarters, I shall be happy to see a person so favoured by the Muses, and to whom nature has been so liberal and beneficent in her dispensations. I am with great respect, your obedient, humble servant. GEO. WASHINGTON.

COLONIZATION IN OHIO.

MR. GURLEY continues his successful operations in Ohio, as we learn from his letters in the *Christian Statesman*. From Columbus he writes :

"The Ohio State Colonization Society has been revived and reorganized as auxiliary to the American Colonization Society. Since my arrival, I have addressed four meetings on the subject of Colonization; two of citizens, (the first in the Hall of the House of Representatives) one of ladies, and one of the free people of color. I have invitations to visit several other parts of the State, and cannot doubt that the people are about to arise and give far more general and efficient aid to the cause

of Colonization than at any former period. It must advance—it will triumph. Our rulers, if not now, will soon regard it as of National interest, and worthy of National assistance.”

Again he writes :

[From the Xenia Torch Light.]

COLONIZATION MEETING.

THE REV. R. R. GURLEY IN XENIA, OHIO.

This gentleman, long known as the Secretary of the American Colonization Society, and as its able and successful advocate, arrived in Xenia, on the 13th ult., on his way to the South, on business pertaining to the Society. He was immediately invited to delay a day or two in the village, and to address the citizens on the subject of Colonization. The invitation being accepted, notice thereof was accordingly circulated, and on the following evening, in the Methodist E. Church, a large assembly met of gentlemen and ladies, both of the village and country.

The meeting was called to order by appointing the Rev. Mr. Young to the Chair, and the Rev. H. McMillan to act as Secretary. After the meeting was opened by prayer, Mr. Gurley, then by invitation addressed the assembly, which he did, in an appropriate and happy manner, for about the space of an hour and a half. The address it is believed, gave general satisfaction to all present, not even those excepted, who were of an opinion contrary to that of the speaker. Indeed, it was not easy for such to be otherwise than pleased. The power of truth, and of facts, accompanied with a mild and persuasive manner, disarms the dissenting hearer for the time being, of his prejudices, and, if it does not impart permanent conviction, it produces a temporary gratification, and makes him feel that it is good to be here.

The speaker, in his address, gave a rapid, but succinct statement of facts pertaining to the origin, progress and present state of the Colony, and glanced at the probable effects, that it may hereafter produce, in the prospective history of the colored race, whether existing in the United States or in Africa. To give an accurate or full account of the address, from memory, is what we are unable to do. A few of its more prominent parts or points, as they impressed our mind, is all that we shall attempt.

As it respects the origin of the Society, he said it was difficult to assign it to any given state, section or individual of our country. By some, it was assigned to the State of Virginia, or some of her sons, a Jefferson and others; by some to distinguished individuals in the middle States, a Findley, a McLeod and others; and again it was assigned to Mills and others in the eastern States; and by others its origin was referred to the philanthropists of Great Britain, to a Clarkson and those who early and zealously exerted themselves in behalf of the oppressed Africans. Thus, as not less than seven cities of antiquity contended for the honor of having given birth to the Father of Greek poets, so now, the question is felt to be one of interest, who first gave impulse to a scheme, that is destined to produce such mighty effects in the improvement and

elevation of the African race? The truth in all probability is, that the origin of the American Colonization Society, is not to be assigned to any individual, state or section of the country; it is to be assigned to the practical benevolence of the age, animated by the spirit of the Gospel that seeks to bless all men with the enjoyment of civil and religious liberty. And in this view of the case, where is there a resting place for the vulgar notion, that the Colonization Society is the creature of the South, designed to fasten and to strengthen chains of slavery; or, that it is the creature of the North, designed to assail the South, and to rob the slave-holder of what he technically or legally calls property. Both suppositions are equally remote from the truth, and are mutually destructive of each other. The Society originated, as above stated, in the benevolence of the age, is founded in love and righteousness to all concerned, especially to the coloured population of the United States and to Africa.

Mr. Gurley adverted to the difficulties of the first settlement of the Colony, and to the errors, into which, from inexperience, its friends had fallen. These had now passed away, and from increased knowledge and experience, on the part of all concerned, the Colony had attained the condition of an infant State or Republic. All the elements of a great and growing republic were in actual operation, and it only required time, patience and perseverance to develop them in the growth, maturity and perfection of an enlightened community, holding her place among the civilized nations of the earth. The administration of the government of the Colony is already to a great extent, in the hands of the citizens, their agriculture is annually on the increase, their commerce is extensive, their mechanism is improving, the education of their youth is sustained by from fifteen to twenty schools, their morals and religion are prompted by as many churches belonging to the different leading denominations in this country, the influence of the Colony is felt, for the better, by all the adjacent tribes, the slave-trade is expelled from its entire territory, and as far as its influence, extends, and the Colony is the door through which four or five of the largest denominations in the United States have already entered with efficient missionary operations, and it is a home and place of security to them when often their very lives would be endangered, were it not for the existence of the Colony. These and many such like facts belong to the existing state of the Colony, and bespeak its present advancement and future progress and power. With such facts before the mind, where is the sane person that regrets the origin of the Society, that laments the existence of the Colony, that would crush its rising energies or paralyze its operations, or that can refuse to say "God speed" to this infant community, planted as a moral light on the dark shores of benighted Africa?

In relation to the future prospects of the Colony, the speaker spoke in the language of submission and hope. Judging of the future from the past, from causes to their effects, and aided by the light of promise and prophecy, there is a bright day in reserve for Africa, and the coloured population of the United States. Providence is high and mysterious, and in nothing more so, than overruling evil actions to accomplish good results, and in effecting great events by the most unlikely means. The

sale, captivity and bondage of Joseph were overruled to save the life of ancient Israel, and to learn the fulfilment of prior prophecy. So the introduction of African slavery into the Colonies of North America, though doubtless brought about by wicked hands, will be overruled to accomplish great good to Africa, a good, perhaps, to be effected in no other way. Hundreds and thousands have already been saved temporally and spiritually, who otherwise must have perished. Through these and their descendants it is that living bread is about to be sent back to the perishing millions of Africa. At such a prospect, who is not made to exclaim, "O! the depth of the riches, both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways are past finding out!" Mr. Gurley concluded by referring to the power of Colonization. Of its power, who could doubt, who reflected, that Ohio, now the fourth State in the Union, was the other day, a wilderness and planted by a few enterprising citizens. What is our whole country but an effect of the power of Colonization? What is the effect that it has already produced, not only here on the abodes of the wandering savage, but on the civilized kingdoms of Europe? What is it still destined to produce, when we see it ascending the heights of the Rocky Mountains of the West, and fast hastening to the shores of the Pacific? So nothing short of the spirit of prophecy can predict the mighty effects of Colonization on Africa, and its reflex influence on the complex condition of the United States.

Let Liberia become the home of the civilized African, let its attractions go abroad to the lands of Africa's captive sons and daughters, then to it will the eyes of the distant exile look with joyful anticipations. With a universal and irresistible impulse, as the poor of the old world are now directed to the youthful West, will Africa's long lost children, return, and that by ways and means not now perceived, to the extended arms and affectionate embraces of their original mother.

When the speaker had concluded, a collection of about thirty dollars was raised. It is proper here to observe, that the Colonization Society of the county did not meet on the occasion. The President and many of its members reside at a distance in the country, and were not apprised of the meeting. Moreover the Society has its regular times and modes of contribution. The present collection was therefore a mere voluntary effort of a promiscuous assembly. Whilst the collection was being raised, the following resolutions were offered to the consideration of the meeting, as virtually sustained by the address of Mr. Gurley, which were unanimously responded to by the voice of the meeting.—*Resolved*,

1st. That in the judgment of the meeting full credit is due to the varied and repeated testimonies given in behalf of the prosperous state of the Colonies in Liberia, and that the cause of African Colonization deserves the immediate, energetic and persevering aid of the patriot and Christian.

2d. That the scheme of African Colonization especially recommends itself to our regard, as being well adapted to unite the wise and benevolent, in every section of the Union, in a practicable plan of good, for the improvement and elevation of the whole and coloured race.

3d. That whilst the American Colonization, by the aid of private benevolence, has already accomplished much, and is likely to accomplish

much more, in behalf of the coloured population in the United States, and of Africa, yet it is believed, that in order to give full success to its plans, it ought to be sustained by the friends and general patronage of the State and Federal Governments.

4th. That in view of the above state of the case, it is the duty of the friends of the Society, in the different sections of the Union, to prepare and forward memorials to that effect, to their respective State Legislatures, and to the General Government.

5th. That this meeting is gratified to learn that the Ohio State Colonization Society has been re-organized, and that the friends of the cause throughout the State, will hereafter be united in more vigorous and persevering efforts for its promotion.

6th. That the existence and prosperity of the Colony, in Liberia, is intimately connected with the success and personal safety of the missionaries, who have gone or may go, to labour for the civilization and Christian of Africa.

7th. That this meeting has been highly gratified with the instructive, appropriate and able address of the evening, by the Rev. Mr. Gurley, and do hereby express their gratitude for the same.

8th. That the proceedings of the meeting be published in the papers of the village, under the direction of the Secretary.

The meeting was dismissed by the benediction from the Rev. Mr. Bonner.

M. McMILLAN, *Secretary.*

[From the Springfield Pioneer.]

COLONIZATION MEETING.

On the evening of Monday, the 11th inst., a number of the citizens of Springfield, and its vicinity, met at the Methodist Episcopal Church, in Springfield, to consider the propriety of forming a Colonization Society.

On motion, Charles Anthony was chosen Chairman, and Wm. A. Rogers, Secretary of the meeting. The meeting was opened with prayer by the Rev. J. Sawyer. The Rev. R. R. Gurley, Secretary of the American Colonization Society, then, on invitation, addressed the meeting in a very eloquent and appropriate manner. At the conclusion of Mr. Gurley's address, the following resolutions were offered by F. H. Cumming, Esq., and unanimously adopted.

Resolved, That this meeting cordially approve of the design of the American Colonization Society, and regard it as worthy of the united and generous support of every citizen of the United States.

Resolved, That in the judgment of this meeting, the scheme of African Colonization is marked with especial wisdom and benevolence, in that it is adapted to unite the contributions and efforts of patriots and Christians, from every section of the Union, in unexceptionable and practicable measures for the benefit of the coloured race, both in this country and in Africa.

Resolved, That we rejoice in the recent revival and re-organization of

the Ohio State Colonization Society; and, that it is expedient to form, in this county, a Colonization Society auxiliary to that institution.

The following Constitution for such Society, was then adopted:

ARTICLE 1st. This Society shall be called the Clark County Colonization Society, and shall be auxiliary to the Ohio State Colonization Society.

ART. 2d. The object to which it shall be exclusively devoted, shall be to aid the Parent Institution at Washington in the Colonization of the Free People of Colour of the United States on the Coast Africa; and, to do this, not only by the contribution of money, but by the exertion of its influence to promote the formation of other Societies.

ART. 3d. An annual subscription of one dollar, shall constitute an individual a member of this Society, and the payment, at any one time, of five dollars, a member for life.

ART. 4th. The officers of this Society shall be a President, two Vice Presidents, six Managers, a Secretary, and Treasurer, to be elected annually by the Society.

ART. 5th. The President, Vice Presidents, Secretary, and Treasurer, shall be ex officio members of the Board of Managers.

ART. 6th. The Board of Managers shall meet to transact the business of the Society once in every month.

ART. 7th. The Treasurer shall keep the accounts of the Society, as well as take charge of its funds, and hold them subject to an order of the Board of Managers.

ART. 8th. The Secretary of the Society shall conduct the correspondence under the direction of the Board of Managers, both with the Ohio State Society, and other Societies.

ART. 9th. An annual meeting of this Society, shall be held on the first Monday of December, in each year.

Twenty-seven persons then subscribed their names, and the requisite sums, to constitute them members of said Society.

On motion of E. H. Cumming—

Jeremiah Warder, Isaac Hendershott, and Milo G. Williams, were appointed a Committee to nominate officers for the Society for the ensuing year.

Said Committee reported for President, Charles Anthony. First Vice President, Jeremiah Warder, Second V. P., Ira Paige. Secretary, Isaac Hendershott. Treasurer, Reuben Miller. Managers, William A. Rogers, Edward H. Cumming, J. F. Sawyer, Edmund Ogden, Henry Bretney, and Wolcott Spencer—and their report was accepted.

On motion, *Resolved*, That it be recommended to our fellow-citizens, to patronize, as they may find it convenient, the African Repository, the official publication of the Colonization Society, published monthly at Washington City—the Christian Statesman, published weekly at the same place—the Colonization Herald, published at Philadelphia—and the Liberia Herald, published at Monrovia, in Africa.

On motion of Dr. Hendershott—

Resolved, That the thanks of this meeting be tendered to the Rev. Mr. Gurley, for the great ability and zeal with which he has advocated the cause of African Colonization since his arrival amongst us; and, we

fondly hope, that his future labours and efforts in this benevolent enterprise, may be attended with the most successful and beneficial results,

On motion, *Resolved*, That the proceedings of this meeting be published in the newspapers of this town.

C. ANTHONY, *President*.

W. A. ROGERS, *Secretary*.

Springfield, Feb. 22d, 1839.

[From the Dayton Journal.]

COLONIZATION MEETING.

DAYTON, Feb. 18th, 1839.

A meeting was convened at the Presbyterian Church, for the consideration of the scheme of Colonizing the Free People of colour of the United States, on the coast of Africa.

Joseph H. Crane, was chosen President pro tem., and R. P. Brown, Secretary pro tem.

The proceedings of the meeting were then opened with a prayer, by Rev. E. Allen. After a brief address by Rev. R. R. Gurley, explanatory of the object, success and prospects of the American Colonization Society, and answering some objections alledged against that society—the following resolutions were presented by R. P. Lowe, and adopted by the meeting :

1st. *Resolved*, That in the judgment of this meeting, the "American Colonization Society" is entitled to the vigorous and generous support of all the citizens of the United States.

2d. *Resolved*, That this institution, especially commends itself to our regard, as one adapted to unite the benevolent and patriotic, from every State and section of the Union, in a practicable scheme of good for the coloured race, that must, in its complete execution, connect the moral and intellectual improvement of that portion, now free in this country or, which may become free, with the deliverance of Africa, from the atrocious "slave-trade," and the elevation of her barbarous tribes to Liberty, Civilization and Christianity.

3d. *Resolved*, That we have witnessed with pleasure the increasing interest that is now being awakened on the subject of this Colonization throughout the breadth of the land, under the efficient agency, in part, and eloquent advocacy of the Rev. R. R. Gurley, for whose zealous efforts the gratitude of two continents is due.

4th. *Resolved*, That it is expedient to organize the Society in the town of Dayton, and county of Montgomery, auxiliary to the Ohio State Colonization Society, and that as citizens of that town and county, we are willing to make all reasonable exertions and contributions for the promotion and support of this benevolent institution.

On motion to that effect, G. B. Holt, Ralph P. Lowe, and R. C. Schenck, were appointed a committee for reporting a constitution, for a society, according to the spirit of these resolutions.

The Committee having rendered its report, the following Constitution was adopted :

ARTICLE 1st. This Society shall be called the Colonization Society of Montgomery county, Ohio, and shall be auxiliary to the State Colonization Society [of Ohio.]

ART. 2d. The object to which it shall be exclusively devoted, shall be to aid the parent institution at Washington, in the Colonization of the Free People of colour of the United States, *with their own consent*, on the coast of Africa, and to do this not only by the contribution of money, but by the exertion of its influence to promote the formation of other societies.

ART. 3d. The payment of all annual subscriptions shall constitute an individual a member of this Society ; and the payment at one time, of the sum of ten dollars, a member for life.

ART. 4th. The officers of this Society shall be a President, Vice President, and eight Managers ; Secretary and Treasurer, to be elected annually by the Society.

ART. 5th. There shall be an annual meeting of this Society on the *Twenty-Second* day of February ; and special meetings at such other times as the Managers shall direct.

ART. 6th. The President, Vice President, Secretary and Treasurer, shall be ex-officio members of the Board of Managers.

ART. 7th. The Board of Managers shall meet, for the transaction of the business of the Society, from time to time, at their discretion.

ART. 8th. The Treasurer shall keep the accounts of the Society as well as take charge of its funds, and hold them subject to an order of the Board of Managers.

ART. 9th. The Secretary of the Society shall conduct the correspondence under the direction of the Board of Managers, both with the Parent Institution and other Societies.

On motion, Messrs. Allen, Dr. Latta, and H. G. Philips, were appointed a committee to nominate individuals to fill the several offices created by the Constitution.

The Committee having reported, the Society went into an election, and the following persons were chosen, JOSEPH H. CRANE to be the President.

Wm. L. Helfenstein, Dr. S. A. Latta, James Perrine, Judge Steel, H. G. Philips, G. W. Smith, Fielding Gosney, G. B. Holt, Charles G. Swaim—to be Vice Presidents.

R. P. Brown to be Secretary.

Alexander Grimes to be Treasurer, and

P. Odlin, Rev. E. Allen, Rev. J. Barnes, E. Burney, Simon Snyder, Frederick Boyer, C. Anderson, and Simon Suydam, Managers.

The following resolution was then offered and unanimously adopted :

Resolved, That in order the more certainly to secure the success of the great enterprize of African Colonization, in which we have now again embarked, we will endeavour to keep up a continued interest and persevering exertion in behalf of the noble objects which that enterprize contemplates—to carry out the spirit of this resolution.

A proposition was made by Mr. Robert C. Schenck, to join fifty others in making up the sum of five hundred dollars annually for five

years, each one of the fifty to pay ten dollars on or before the Fourth day of July, for five years—and the proposition having been accepted by several other gentlemen.

On motion, Messrs. R. C. Schenck, Simon Suydam and R. P. Brown, were appointed a committee to obtain subscribers for the balance requisite to complete this subscription.

Resolved, That the proceedings of this meeting be furnished to the newspapers of Dayton for publication.

The Society then adjourned to meet at the Presbyterian Church, on Friday evening next.

JOSEPH H. CRANE, Chairman.

R. P. BROWN, Secretary.

COLONIZATION IN MARYLAND.

It appears from the annual report of the Managers of the Maryland Colonization Fund, that within the past year 286 slaves have been emancipated in that State, and since the passage of the Colonization Act, 1867. Two expeditions have departed within the year for the Maryland Colony at Cape Palmas in Africa.—One consisting of 36 emigrants, and the other of 53. The number of inhabitants in the Maryland Colony is about 500, (exclusive of natives) who are represented to be comfortable and happy. “The health of the Colony,” says the report of the Society, “has long since ceased to be a subject of anxiety to the Board, they being satisfied that all that is wanting to make it as healthy to the coloured people as any other spot to which they could emigrate, is care, during the first few months of their residence. The health of the white missionaries is of itself a proof that nothing need be apprehended by emigrants on the score of climate.” The Maryland Colonization Journal is well supported and pays a profit of the Society. The following facts, stated in the report, are worthy of particular attention :

“Mr. Kennard, the agent for procuring emigrants, has been diligently engaged in the duties of his appointment, and has met during the year, with the same difficulties growing out of the opposition of Abolition, that were mentioned in the last annual report. The steps of the agent are tracked from door to door of the coloured people. Wherever he has made a favourable impression, every thing is done to efface it. Deliberate misrepresentation and the grossest calumnies are unscrupulously uttered, and often with unfortunate effect. It would have been supposed, that Maryland, one of the slave-holding states, would have been free from Abolition. So it is from any open and public proclamation of the doctrines of the sect; but covertly and insidiously, so far as Colonization is concerned, Abolition works its mischiefs in Maryland as well as elsewhere. The agent reports to the Board facts, which fully support these assertions, and he states, the longer before the sailing of an expedition an individual declares his intention to emigrate, the more uncertainty there is about his going, because the Abolitionists, marking the movements of the agent, have a longer time to labour to counteract them. The difficulties in the way of the Board, are thus increased considerably; for instance, in preparing the fall expedition, the agent had on his book the names of one

hundred emigrants as many as it was desirable to send out, every one of whom was considered certain to go:—and the quota being full, applications from Dorchester county were discouraged and put off until the spring. When the agent, however, went round to collect the emigrants and bring them to Baltimore, but fifty-three were firm in their purpose,—the others had changed their minds under the influence of Abolition doctrines. The agent reports instances, where persons have sold their property and prepared to emigrate, and have yet been prevented by the false statements made to them in the absence of the agent.

“The Board are advised and believe, that this state of things is changing for the better. The only way in which the mischiefs now complained of can be wholly and permanently abated, is by the friends of Colonization throughout the State taking the matter into hand, and with their eyes open to what is going forward, the very knowledge that the Abolitionists will have that they are watched, will paralyze their efforts. It is now easy for them to render useless the labours of a single individual—the agent of the society—their best efforts will be powerless to defeat the united and energetic action of the friends of the cause in Maryland.

“The doctrine which the Abolitionists spread among the coloured people is, that by remaining in the State they will ultimately get what is termed ‘their rights,’ by which is meant, perfect, social and political equality; and those who emigrate are stigmatized as recreants to the cause of their race. They are told that their right to the land they cultivate, is better than the owners, for they have earned it by their labour on it. These, and the like are opinions current among numbers of the coloured population, and may be traced to their source in the great fountain of Abolitionism.

“The effect of this state of things must be the direct opposite of that intended by those to whom it is to be attributed.”

[Reported for the Boston Daily Advertiser.]

ADDRESS OF MR. CRESSON TO THE MASSACHUSETTS LEGISLATURE.

Wednesday afternoon was appointed for the hearing of Mr. Cresson before the Joint Committee, upon the Colonization Memorial, and quite a large number of persons were collected in the Representatives' Hall.

Mr. Cresson began his remarks by some allusion to attacks which had been made since his arrival here through the means of the press. The memorial had been assailed as a *Colonization* scheme. Mr. Cresson argued, that the intentions of the Colonizationists were pure, and entered at some length, into the scripture argument in their defence, and stated that Moses was president of the first Colonization Society; and that in modern times Negro Colonization had been commenced by the Society of Friends, and afterwards supported by many of the most illustrious names in this country. He then read an extract from some remarks of Governor Everett in Congress, arguing that colonization tended to suppress the slave-trade as well as to civilize Africa, and that Africa was

capable of civilization. Mr. Cresson then traced the progress of civilization by means of colonies back to the inhabitants of India, before the days of Egyptian refinement.

He stated the suppression of the slave-trade to be one of the prominent designs of the Colonization scheme, and read extracts from the official communications of officers in the British navy and our own, to show that such had been its effect. He also read a letter from a member of the House, who, as Captain of the ship James Perkins, had carried to Liberia the largest number of blacks ever sent there in a single vessel, giving his opinions that the colonies diminished the slave-trade, both by their influence on the neighbouring nations, and by keeping off the slavers from their part of the coast, which was acknowledged by the slave agents themselves.

He advocated, therefore, both the encouragement of the colonies, and the presence of a larger naval force, which might protect our commerce and influence the natives by an exhibit of the power resulting from civilization, and gave an interesting account of the effect of the appearance of the United States ship Brandywine, in 1838.

He then went, in considerable detail, into an account of the commercial resources of Western Africa, among which were Palm oil, of which the quantity imported at Liverpool only, in one year, was estimated at to some hundreds of thousands of dollars per annum; and gold, found without the labour of mining or refining by merely searching the beds of the rivers, and the exportation of which article alone amounts to two millions and a quarter of dollars; ivory, the trade in which amounts to large sums. If this amount of trade be supported now, without the support of government, and while the natives are in many points agitated by the wars set on foot by the slave-trade, he inferred a great increase, if these obstacles could be removed. Besides these articles, large quantities of timber have been exported; the sugar cane susceptible of more successful cultivation there than anywhere else, since the thermometer during the whole year, ranges between 66° and 88° Fahrenheit; rice, raised in this country with the greatest sacrifice of health in artificial marshes, grows there on the highlands; coffee, is there indigenous and of the best quality; cotton, is so easily raised that the only difficulty experienced is, that the plant grows *too tall* for the convenient gathering of the crop. These regions also produce the orange, lemon, lime, banana, and all the rich fruits of tropical Africa. The *gums*, in a single year, exported from the banks of a single river were valued at \$300,000. Many drugs much used in medicine are abundant, and *senna* grows in the very streets. Indigo is so plenty as to be considered a troublesome weed.

Mr. Cresson thought these facts sufficiently illustrated the *propriety* of the Colonization enterprise, and gave abundant evidence of its success. While no one could doubt the capability of extending these resources to the supply of an almost illimitable commerce, and an outlet for any extent of our population; which subjects he should consider at the next opportunity.

After an explanation from Mr. Blake, the Chairman of the Committee, as to the objects of the inquiry and the subjects upon which the Committee desired information, a gentleman from among those who had been present at the examination, stated that a *remonstrance* to the prayer of

the Memorial under consideration, would be presented to the Legislature in a few days, in order to give an opportunity to those opposed to Mr. Cresson's views, to claim a hearing before the Committee.

The Committee on the petition of Henry Edwards and others, were not able to meet yesterday afternoon, but a large audience having assembled in the Representatives' Chamber, Mr. Cresson continued his remarks.

Colonization, said he, has always been the engine by which civilization has been spread over the world. As he had observed, on Wednesday, the light of science had originated in Egypt, and when there extinguished, it was carried by colonization to Greece, and thence to Rome. A Roman author said of the early Britons, that they were fit for nothing but to be slaves, were unequal to any generous occupation; the same words are now used with respect to the Africans; but Britain is now the first of nations, her proud civilization has been extended by colonization to our own country, where it has proved the means of extinguishing barbarism here. These considerations, and the light received from the scriptures in the accounts of early colonization there contained, and its effects, moved the first colonizationists here, and tempted them to begin their work. Notwithstanding sixty years of the country's freedom have passed, the coloured race are still objects of scorn, and here is the inducement for the emigration to Africa. The history of the Rev. Mr. Carey, a coloured preacher, is an illustration of this inducement, which, with the hope of escaping the dangers of a servile war, led him from comfort here, obtained by his own hands, to the wilds of Africa. Captain Paul Cuffe was the first practical American colonizationist. He led the way, and he and other coloured men have been the earliest supporters of the colonization project; how then, can it be supposed to be the scheme of the enemies of the coloured race? How can it be so supposed, when we know the facts that the society of Friends have, ever since 1770, supported the project? Who will accuse them of hostility to any one of any colour?

The system of Colonization is the only practicable system for the removal of slavery from the country.—The Constitution acknowledges, as a vested right, the institution of slavery entailed upon the country by the early British enactments, and now not to be forcibly removed without a bloody civil war, and it was this that induced American Philanthropists to seize upon this scheme, in hopes of removing the evil from the country. About the beginning of this century, it occurred to many philanthropists, almost simultaneously, without correspondence with each other, as the best means devisable. This was the origin of the American Colonization Society in 1817, which was established, as its constitution tells us, for the purpose of removing to Africa *free* people of colour—*free* people of colour—for it appeared desirable to prevent any suspicion of attempting illegally to interfere with the rights of the South. And it is a fact, that since the establishment of this Society, offers have been made to it, to liberate for colonization, ten times as many slaves as could be transported by the means in its hands.

The whites have been hated in Africa. They have torn from her soil fifty millions of her sons; and the race is therefore deservedly hated

there,—therefore it is considered the personification of villany, so that among her tribes the representation of the evil spirit is made white, as embodying the worst of crimes. Here the progress of Colonization has made a great improvement in the native Africans,—it has introduced among them the arts of reading and writing, and removed the superstitious fears of the whites, which they had before entertained. And here we see the instrumentality of evil in producing good. The slave-traders have been permitted by a righteous Providence to tear them from their native country, that they might enjoy the light of civilization and Christianity; perhaps, to carry it to their own land again, and spread it there.

But has New England nothing to do with slavery? How many fortunes here have been made by the trade in slaves, when that trade was permitted? how many by commerce directed wholly to the purposes of supporting slavery? The South is willing,—hundreds of slave-holders are willing, to yield slaves for transportation, if the means can be provided, and who ought to provide the means more than Christian Massachusetts and New England?

Mr. Cresson will meet the Committee again on Tuesday afternoon next.

The examination of Mr. Cresson before the committee on the Foreign Slave-trade, was continued on Thursday, afternoon.

Mr. Cresson proceeded to answer seven interrogatories proposed to him by the chairman, the first of which was of the following import: "To what extent is the African Slave trade now carried on, and how much by American citizens?" and to this question the chairman signified that sufficient answer had been previously submitted by Mr. C.

2dly. How much of the Coast is owned and held by the Colonization Society; to which Mr. Cresson answered, that the possessions of the Colony extended from Cape Mesurado to Cape Palmas, 280 miles, though the Society did not own the whole of the intermediate coast. This explanation was made necessary by a statement which had been made at a public meeting in this city, that the Slave-trade was publicly carried on at one of the Colonies of the Society. This mistake arose from the fact that Bassa Cove, one of the Colonies of the Pennsylvania Society, had been confounded with Little Bassa, a salt town of the natives, not within the jurisdiction of the Society. The first settlement was made at Cape Mesurado by the Parent Society, for at that place was a great depot of Slave-trade—being at the mouth of two large rivers; here now is Monrovia, with a population of 1200 inhabitants. For the same purpose settlements were made at Bassa Cove by the New York and Pennsylvania Societies; at similar points are established the Mississippi and Louisiana Colonies, and by the Maryland Society at Cape Palmas is established a very flourishing Colony, where is published the *Liberia Herald*. The whole population of the Colonies is about 5000, about half of which consists of emigrants who had been free before leaving America, the other half having been freed for purposes of colonization; and in the last five years the great mass of the emigrants had been of the latter class.

The soil near the coast, although with a considerable admixture of sand, is very fertile, the climate being very favourable, the thermometer seldom passing below 66° or above 88°. As we approach the mountains,

the soil changes to a rich vegetable black, and the mountains are covered with all kinds of timber.

The good character of the settlers is exemplified by the fact, that in a population of 5000 there are 18 churches, the ministers of most of which are well educated coloured men; and several schools are established for the purpose of educating the natives, where several hundred children have been and are educated. If the slave-trade could be suppressed in the neighbourhood, the commerce of the colony would be greatly increased; as it is, last year, 200,000 dollars worth of goods were exported from Monrovia. It was stated, by a ship master of this port, whose evidence was mentioned the other day, that if the national government would suppress the slave-trade in the neighbourhood, and thus protect the commerce of the colony, in twenty-five years the commerce of Africa would be worth as much to the United States as that of Great Britain was twenty-five years ago.

3dly. What will be the commercial and political advantages to the United States from an intercourse with this colony?

Among the valuable articles of export, wax and spices are obtained in large quantities in the colony. The India rubber tree grows wild in the neighbouring woods, and ostrich feathers have been exported largely. Hides could be obtained in any quantities, so could rosewood, lancewood and palmwood, and live oak of the best quality. One merchant in Philadelphia last year, imported from the colony a quantity of pea or ground nuts from which he realized the profit of \$12,000. Cotton of a very good staple, is found there and cultivated with great advantage, as there is no frost there. And the articles desired in return are those produced by American manufactures and agriculture. Tobacco and cotton goods are in great demand. Mr. Cresson related an anecdote, which showed that a demand for American cloths and cottons, was growing up among the native tribes.—Our iron, crockery and other manufactures, are in great demand there. But the British Commerce on this coast far exceeds the American. Sir John Tobin of Liverpool, in a single voyage netted \$150,000, having received in return for British manufactures, gold dust and ivory, and gold dust to more than that amount.

Mr. THAYER asked Mr. Cresson why then the English were so much opposed to the colonization scheme. He answered by explaining that the scheme broke up their monopoly of commerce with the natives.

4thly. Has Congress any father power over the Colonization Societies, than by its power to regulate commerce with foreign nations?

On the 3d March, 1819, an act was passed authorizing the President to appoint suitable persons on the African coast to take charge of any slaves who might be taken from slavers by American cruisers, and an appropriation was made for this asylum of \$100,000, which was continued through Mr. Monroe's administration, but afterwards a part was returned as unappropriated balances. And the colony having been thus recognized as the asylum, the constitutionality of the appropriation desired of Congress could not be doubted. This money was expended on the settlement of New Georgia, to which 260 slaves taken by American cruisers had been sent, and it was well expended.

5thly. What maritime force employed by the United States would be sufficient to drive off the slavers and protect the American commerce? Mr. C. thought a single sloop of war and a small schooner would be

sufficient to protect the Liberian coast, and the coast for one or two hundred miles in each direction, and a few steamboats would entirely extirpate the slave-trade on that coast?

6thly. Is there any facility for the reception of vessels in the ports on the coast?

There are no wharves at any of the ports, but there is a very good anchorage close along shore, and the wind being always off shore, vessels are well protected. In May and November, (the rainy season) the alternations of temperature cause some sickness, but the general salubrity of the climate is such, that in the Mississippi colony there was not one death last year, and in the colony of Bassa Cove the deaths were not $1\frac{1}{2}$ per cent. of the inhabitants.—And no danger is to be anticipated for the crews of vessels on the coast, if proper prudence is used.—There is the greatest abundance of suitable provision for vessels. Mr. C. gave an instance where a woman and boy 8 years old raised so many potatoes on 4 acres of ground, that she obtained 400 dollars a year from the sale of them to coasting vessels.

7th. What are the nature and extent of all the settlements and improvements of the Colonization Society, and what are the means of that Society independent of national aid?

Mr. C. answered that he confidently believed, that the great popularity of the society at the South, where slaveholders were prevented by that laws from freeing their slaves if they did not send them away, gave it such a moral power there that there was no doubt of its success. The annual receipts of the United States Societies is about 100,000 dollars, but the moral power thus exercised at the South is incalculable. Mr. C. gave instances of the philanthropy of Southern slaveholders, exhibiting the feeling displayed there on this subject, and he expressed himself convinced that this feeling, if it were aided by the government naval force on the African coast, would exterminate the slave-trade, and ultimately peaceably destroy American slavery.

In answer to an inquiry made by Mr. WHITMARSH, Mr Cresson stated that during the administration of Mr Monroe a strong naval force was kept on the African coast, that during Mr. Adams' administration the force decreased, and that lately the visits of the national vessels had been seldom and of few hours duration, and in consequence the number of slavers had greatly increased and the native commerce diminished—thus suffering greatly by piratical attacks of the slavers. He also stated that such difficulties had been thrown by our courts in the way of the search of supposed slavers, that the naval officers were generally unwilling to abide the consequences of troubling such vessels.

RIGHT OF PETITION.

MR. WHIPPLE, on the part of the minority of a Committee of the Rhode Island General Assembly, touching certain Resolutions of the House of Representatives of the United States, relating to petitions for the Abolition of Slavery, &c., also the petitions of sundry citizens of the State, presented a Report from which we select the following passages:—

"It must be borne in mind, that the right to petition is a mere right to *ask*, not a right to *demand*, and every right to ask necessarily implies a *duty* in the House to *hear*; but a right to ask and to be heard, necessarily implies a right to *refuse*, and to refuse in any mode or form the House may dictate. Both the power to ask and the power to refuse may be abused, but an abuse of a power is a *political* not a *legal* injury. It is an abuse, and a fraudulent abuse, of the power to petition, to obtain the names of hundreds of children under ten years of age, and to let them pass as persons whose opinions are entitled to weight. The undersigned has been informed that this has been done by the managers of the abolition petitions now before this House. It is an *abuse* of the power, but still the petitioners *possess* the power. It is a political evil, not a legal injury. So the House may abuse its just and necessary powers; but that, too, is a political evil, and the remedy is by the ballot box, and not by an action at law. Will any lawyer contend that if my constitutional right to petition is violated, I have not a remedy at law against any one who aids in its violation? But will any one contend that these petitioners before Congress possess any *legal* remedy against the House or the members who voted for the resolutions of December 12th? And why will he not? Because it does not violate the right to petition, or to do any individual act embraced in that right. If there is any abuse of the powers of the House in those resolutions, the remedy is a *political* remedy, because the *evil* is *political*.

"A law of Congress which controls the action of the individual out of doors, would have interfered with the right to petition, and therefore all such laws were prohibited. But a resolution of either House, acts not upon the proceedings or acts of the individual, but upon its own proceedings in the House, *after* the individual has enjoyed his right, and therefore the framers of the Amendments to the Constitution saw that a power in the House to determine its own proceedings, never could interfere with the power of the individual to determine his proceedings. Until the present excitement, the undersigned believes that no such extended right to petition was ever contended for. It is not only a right to petition, but a right as now construed to dictate to the House what disposition the House should make of the petition. After hearing it, the House must act, and as it must control its own action, it may refuse even to receive the petition, as appears by the following precedents.

"On the 9th April, 1694, a petition was tendered to the House, relating to the bill for granting to their Majesties several duties upon the tonnage of ships; and the question being put, that the petition be received, it passed in the negative.

"On the 28th April, 1698, a petition was offered to the House against the bill for laying a duty upon inland pit-coal, and the question being put that the petition be received, it passed in the negative.

"Similar votes also passed on the 29th and 30th June, 1698, upon duties relating to Scotch linens and whale fins imported.

"On the 5th of February, 1703, a petition from the maltsters being offered against the bill for continuing the duty on malt, and the question being put, that the petition be brought up, it passed in the negative.

"On the 21st of December, 1706, Resolved, That this House will receive no petition for any sum of money, relating to public service, but what is recommended from the Crown.

"On the 11th of June, 1713, this is declared to be a *standing* order of the House.

"On the 29th of March, 1707, Resolved, That the House will not proceed upon any petition, motion, or bill, for granting any money, or for releasing or compounding any money owing to the Crown, but in a committee of the whole House, and this is declared to be a standing order.

"On the 8th of March, 1732, a petition being offered against a bill depending, for securing the trade of the Sugar Colonies, it was refused to be brought up. A motion was then made that a committee be appointed to search for precedents in relation to the receiving or not receiving petitions against the imposing of duties; and the question being put, it passed in the negative.

"It will be remembered that these Resolutions passed within a few years after the famous Declaration of Rights in 1668, in which the right to petition is recognized as the undoubted right of every subject.

"Very recently a petition or remonstrance of the citizens of York, Penn., approving the act of the President in removing the deposits, was presented to the Senate of the United States and having been read. Mr. Clay objected to its reception, and on the question shall it be received, it was determined in the negative. Yeas 20, Nays 24.

"On motion of Mr. Preston, the yeas and nays being desired by one-fifth of the members, those who voted in the affirmative, were.

"Benton, Brown, Forsyth, Grundy, Hendricks, Hill, Kane, King, of Alabama, King, of Georgia, Lyon, M'Kean, Mangum, Morris, Robinson, Shipley, Talmadge, Tipton, White, Wilkins, Wright—20.

"Those who voted in the negative, are

"Bibb, Black, Calhoun, Clay, Clayton, Ewing, Frelinghuysen, Kent, Leigh, Moore, Naudain, Poindexter, Porter, Prentiss, Preston, Robbins, Silsbee, Smith, Southard, Sprague, Swift, Tomlinson, Waggaman, Webster—24.

"The undersigned would remind the House, that he simply asserts the *Constitutionality* of the resolutions of Dec. 1838. With their policy or prudential character, we have nothing to do. It would be highly indecorous in one legislative body to pass a judgment upon the policy or expediency of the action of another. Neither can we say, with any regard to truth or propriety, that these resolutions have a tendency to impair the right to petition. They are either within the constitutional power of the House or they are not. If they are, no exercise of the Constitutional power of the House, can tend to impair the Constitutional right of the petitioner. There is a line that separates the one right from the other.—If the House has passed that line, it has invaded the right of the petitioner, and its resolution is unconstitutional. If it has not, no exercise of power within that line, can tend to invade the rights on the other side, any more than the occupation and cultivation of one of two adjoining landowners up to the dividing line, can tend to injure the rights of the other adjoining owner.

"The undersigned cannot blind himself to the fact that this question of the right to petition, proceeds wholly from abolition feeling, and is used as an instrument to attain abolition objects. It is an attempt to add political heat to abolition fury. In the opinion of the undersigned, the sincere, judicious friends of manumission, are those most opposed to abolition societies, for so long as these societies exist, so long will manumission with the consent of the master, remain a hopeless object. The mild and

persuasive measures of the earliest friends of abolition, diffused the light of reason without arousing the lion passions of the heart. The slaveholder was addressed by the gentle Quaker, not as one having power to dictate and control, but in the true spirit of love and meekness. He was addressed by the manumission in other states, and the increased advance in industry, wealth and refinement which it produced; by the examples of France and England, and also by a still more effective agent, the power of the whole body of English and American literature which surrounded his mind, as a sort of atmosphere with its perpetual exhalations of light and truth. That mind was already bending under these mild and genial, but perpetually operating influences. A divided opinion was created in the south. Breaches were made of considerable magnitude in all the defences of slavery, and in all human probability a few years more would have completed what had so happily been commenced by mild and natural agencies. But the stern bigot and the sour fanatic, pushed aside the gentle and judicious quaker, and all that had been accomplished by the latter was lost, and worse than lost to the friends of freedom, by the blindness and fury of the former. Numerous societies were formed, and large sums of money subscribed. Powerful presses were employed to keep up a constant and galling fire, and numerous and well paid agencies established all over the northern states, constituting in the aggregate an array of force and power, which overspread the whole southern mind with fear and alarm, and from a weakened and divided state, drove it into one firm united compact and hostile feeling.

Until these moral troops are disbanded, until the morning and evening blast of their hostile trumpet ceases to sound in the Southern ear with its din of dreadful preparation; until this moral war, to call it by its gentlest name, waged by those who truly believe that they are doing their duty to their God to put down slavery even at the expense of the Union, and quiet of this before peaceful country; until then, not even a hope exists of the emancipation of the slaves of the South with the consent of their masters. Every accession of strength to these societies is binding the chain still stronger upon the unhappy African. Every legislative resolution loosens our bond of Union, and hastens the period of war and bloodshed. Every step in this infuriate and dangerous course, proves that even in Rhode Island the maniac power of religious bigotry was caged and chained, and not annihilated, as we had fondly believed. Loose it from its long confinement, give it the power of numbers and wealth, and coax it into action by legislative sympathy, and you fasten upon the North a slavery of mind as dark and benighted, as that which palsied this Christian world in the days of the Inquisition and Crusades. Give it scope, and it will wield its fierce and gigantic power with a blindness to all worldly consequences, and an insensibility to all human suffering. For the last thousand years it has imprisoned as many innocent victims, tortured and lacerated as much human flesh, and spilt ten times as much blood, as slavery has done.

For one, the undersigned cannot ally himself to such a spirit, nor to any parties, political or moral, that aid in letting it loose upon us. He protests against any action upon the subject of slavery by the Rhode Island Legislature. He is worldly-minded enough still to believe that the Union, our unrivalled Constitution, and the peace and repose of this great American family, are worthy of preservation."

COLONIZATION IN AFRICA.

The following is the letter referred to in the report of Mr. Cresson's examination before the Legislative Committee :

Boston, January 15th, 1839.

ELLIOTT CRESSON, Esq.

Dear Sir:—In compliance with your request I herewith forward a condensed and imperfect abstract of some of my views on the African Slave-trade, as it existed on that Coast a few years since, together with the apparent influence and bearing of the American Colonies on that subject, &c.

The several Colonial settlements formed on various parts of the Coast of West Africa, by emigrants from the United States, *have*, and in my opinion, will continue to exert a most salutary influence in the suppression of the African Slave-trade—*first*, by convincing the natives with whom they have intercourse, of the unhappy tendency of a continuance in that abominable traffic as regards themselves and families, and the great importance of relinquishing their former practice of engaging in wars the most sanguinary, with no other inducement or view than conquering and capturing their *actual friends*, although, *alleged enemies*, for the sole purpose of supplying the usual marts with victims for this inhuman traffic. *Secondly*, by preventing the slave vessels from visiting that portion of the Coast occupied *by* and under the jurisdiction of the Colonial Governments. And the fact that this nefarious trade is already nearly annihilated from “*Cape Messurado*” to “*Cape Palmas*,” a distance of several hundred miles on that Coast, and *that*, through the instrumentality and influence of the Colonists and Government established there—I consider as one of many important results of colonizing that portion of Africa.

On a visit to the Colony at “*Monrovia*,” a few years since, I was informed by a respectable English trader of “*Sierra Leone*,” that in conversation held by him a few weeks before, with the famous old “*Spaniard*,”* and notorious and active agent for *Slavers* at the “*Gallinas*,” he was told that unless a stop could be put to the introduction of emigrants, and growth of the American Colony, *their* business must and would eventually be ruined, as he had experienced a very considerable diminution in the supplies of negroes from his old customers, in consequence of the intercourse, example, and advice received from the Colonists.

The foregoing, Sir, is no idle tale, invented to please the fancy or gratify the views of any man, or set of men, but simple matters of fact deduced from actual observation, and information collected on the spot, and to the truth of which the comparatively quiet and peaceable condition as far as relates to the Slave-trade of the thousands of natives within the limits and vicinity of the Colonies, furnish in my opinion, abundant

* I could give his name if necessary.

and ample testimony. And should this communication be the means of throwing any light on the subject of this dark and disgraceful traffic, it will be considered a most gratifying addition, to the results already realized, from one of the most interesting voyages ever undertaken by the

LATE COMMANDER OF SHIP }
JAMES PERKINS, OF BOSTON. }

PHILADELPHIA, MARCH 15, 1839.

The ship *Saluda*, purchased by Judge Wilkeson a few months ago in New York, sailed from Norfolk, Va., on the 22nd February, with Mr. Buchanan and eighteen emigrants on board, for Liberia. Had due notice been given and an agent been sent to collect those who were anxious to settle in Liberia, a much larger number would have embarked in the *Saluda*. As it is, however, this vessel sails under good auspices. Her captain is a man of intelligence, with a proper knowledge of business and of the wants of Western Africa; the crew are, most of them, coloured persons, calculated to insure a favourable reception for themselves in Liberia, and to set an example to their brethren in this country of enterprise in navigation and commerce, which will ere long produce decidedly beneficial results.

Thomas Buchanan, Esq., the newly elected Governor-General of the colonies of Liberia proper and of Bassa Cove, Edina and Bexley, has received, in addition to his commission from the American Colonization Society and the Societies of Pennsylvania and New York, an appointment from the general Government of *'United States Agent for the Western Coast of Africa.'* He takes out with him military stores and munitions of war furnished by the Navy Department, adequate to the protection of the colonies against any aggression. But more than all, (and we have every reason to be grateful for the considerate kindness of the government at Washington in this and on other matters to be afterwards mentioned,) Mr. Buchanan carries with him the entire confidence of all the Colonization Societies, and of the active and intelligent friends of the cause in the United States. His arrival in Africa will be hailed as a felicitous event by the colonists, since in him they will recognise a man who has already acquired a knowledge of their condition and wants by a residence among them, and who has shown his fitness to counsel and to guide in times of difficulty and danger.

The delay of a few days in these sheets passing through the press enables us to introduce the following important notice.

[From the Christian Statesman.]

COLONIZATION ROOMS, Washington City, *March 15, 1839.*

NOTICE TO EMIGRANTS FOR LIBERIA.

The ship *Saluda* is expected to complete her second voyage to Liberia, and arrive at Philadelphia about the middle of June. She will be immediately prepared for another voyage to Monrovia, but will receive emigrants or goods for any of the settlements in Liberia. Those emigrants in Ohio, New Jersey, and New York, who have applied for passage, will prepare to embark from Philadelphia, about the 25th of July. Emigrants from Virginia and North Carolina will repair to Norfolk as early as the 1st of August, where the ship will touch to receive them on board.

Those who may wish to go to Liberia in this vessel, or their friends, will please to forward their names and place of residence to this office as early as possible, and state what provision has been, or will be made for the expenses of each emigrant, so that notice may be given them, if any change should be made in the time of the vessel's sailing.

The *Saluda* being fitted for a packet, can furnish the best of accommodations for one hundred and fifty emigrants; and is a remarkably fast sailer.

Enterprising coloured men who propose to emigrate to Liberia, will find the present a favourable time to settle there. A tract of rich land lying along the St. Paul's river, will be prepared for allotments to settlers this year. The mill seats on this river, near Millsburg, a large and flourishing farming settlement, will be offered to any individual, or company, who has the means and skill to improve them. This property must soon become of great value, as the river is navigable for boats over two hundred miles above the falls,—passing through a country thickly wooded, with the teak, a very valuable timber for ship-building, and a variety of other beautiful woods for furniture. The present prosperous state of the Colonies will ensure a large demand and high prices for common building lumber. And as the lands in the vicinity are well adapted to the cultivation of sugar cane, the grinding can be done by water, which gives greater value to the mill privileges. The bed of the river is rock, and the banks favourable for the erection and security of a dam. Tanners and brick-makers will find great encouragement at present in the Colonies.

In addition to the *Brig Mail*, owned by the Mississippi Colonization Society, and the ship *Saluda*, the Maryland Colonization Society is about procuring a ship. All these will be employed as packets between this country and Liberia; and it is expected that a commercial company, now forming to trade to Liberia, will employ two vessels the ensuing summer, by all which, communications with the Colonies may be had monthly, and great facilities will thus be furnished to those who may be engaged in the erection of machinery, which is obtained from this country.

Per order of the Executive Committee.

S. WILKESON, *Chairman.*

Editors of newspapers, friendly to the Cause of Colonization, will please give this a place in their columns.

COLONIZATION AND AFRICAN COMMERCE.

We had proposed to make some remarks expressive of our sense of the timely and politic assistance about to be extended to American commerce on the coast of Western Africa, by the Government of the United States. But the

following article from the *Journal of Commerce*, with its annexed from the *National Intelligencer*, places the matter in so clear a light and at the same time gives the meed of fitting praise, that we shall at once insert it to the exclusion of any thing of our own.

"We are happy to learn, by the annexed extract from the *National Intelligencer*, that the United States government are about to order a national vessel to the Western Coast of Africa, to protect the interests of our commerce in that quarter; and also, that they have appointed the Governor of the American Colonies in Africa (Mr. Buchanan) U. S. Agent for attending to the concerns of recaptured Africans. These movements, added to some incidental aid afforded to the Colonies by the government, in the supply of arms and ammunition, and two fine Navy Boats, will have an important influence in checking the Slave Trade, which the Colonies, single-handed, have not been able entirely to suppress, even in their own vicinity. We are sure both the friends and foes of African Colonization will rejoice, that the government, in looking after the interests of our commerce, has been mindful also of the interests of humanity. The favor thus indirectly shown to the Colonies by the government, in connexion with the rapidly increasing support they are receiving from individual beneficence, will very soon, it may be hoped, place them upon a footing where neither public nor private aid will be requisite to secure their permanent welfare. Many who read this paragraph may live to see the day when "the United States of Africa" will be to that Continent,—at least to a large portion of it,—what the United States of America are to the Western Continent. Considering the unceasing opposition the Colonies have encountered from numbers who might have been expected ardently to favour such a noble undertaking, they have prospered far beyond what could have been reasonably anticipated. They have suffered far less from sickness, and the hostility of the natives, than did the first settlers of the American Colonies; and we may safely challenge friend or foe to point to an equal population of Africans, or the descendants of Africans, on the face of the earth, where temperance, chastity, education and piety, so extensively prevail. But we are wandering from our purpose."

[From the *National Intelligencer*.]

The public generally, and particularly those interested in the prosperity of our commerce, will be gratified to learn that a sloop of war is again, after an interval of many years, about to be sent to the western coast of Africa, to give protection to American commerce in that quarter of the globe. The difficulties to be encountered on the coast of Africa have been so great, that our commercial men, with all their characteristic enterprise, have not been able to compete successfully with the British, who, for several years past, have enjoyed almost a monopoly of the African trade, and are now fast extending it into the interior of that continent by the newly discovered route of the Niger, as well as from their establishments at Sierra Leone and the Gambia. From these posts large quantities of British goods are carried into the centre of the continent by colonists and native merchants, and the most valuable and portable articles of produce are received in

return, consisting of ivory, gums, and gold dust. In addition to these articles, a very large coast trade is carried on in cam wood, palm oil, teak, and other wood for ship building; besides a variety of valuable woods for furniture.

The British colony at Sierra Leone was commenced in 1807, by a society of benevolent private gentlemen in London, with the view of suppressing the slave-trade, and improving the condition of the native Africans. They conducted their operations with great vigor and success, until their establishment was broken up by the French. It was afterwards transferred to the British Government, which, with great perseverance, have prosecuted the objects of the benevolent founders, and, at the same time, extended their commerce both to the interior and coastwise, which now gives employment to a very large amount of shipping.

The Colony of Sierra Leone contains now about 40,000 inhabitants, principally recaptured Africans, who are industrious and happy, mostly engaged in agriculture.

The amount expended by the British Government in founding and sustaining this colony is about thirty millions of dollars. Large as this sum is, it is not thought too much to secure the trade of Africa. In view of this policy, one cannot wonder that our benevolent British friends should send us missionaries to clamor against American colonization, and induce our citizens to pronounce it cruel and immoral, while the British Government have made colonization a pretext, if not the means, of prosecuting, even to a monopoly, the great trade of Middle Africa. But the British anti-colonization movements in this country are pretty well understood by the People; and the importance of the American colonies in Africa, in a commercial point of view, appears to be appreciated by our Government, which has lately appointed Mr. Buchanan, an enlightened citizen of Philadelphia, agent for recaptured Africans in Liberia (several hundred of whom were colonized near Monrovia, under the act of Congress of 1819;) also granted a very liberal and much needed supply of arms and ammunition. Mr. Buchanan is also commissioned by the American Colonization Society, Governor General of all their colonies in Liberia. The countenance of the Government and the increased effort now making by the friends of colonization, it is hoped, will place the cause on a firm basis.

Our colonies on the coast of Africa will soon become to America what Sierra Leone is to the British; the marts where American manufacturers will be exchanged for the products of Africa; and, fostered by the enlightened policy of our government, the African trade will soon become one of the most important branches of American commerce.

Our readers will peruse with much satisfaction the sketch of Mr. Cresson's address to the Massachusetts's Legislature in the present number of the Herald. It was followed by an able Report and Resolutions on the subject of the Foreign Slave-trade, drawn up by Mr. Blake. A more particular notice of this valuable document will be given in our next number.

Mr. Cresson lectured in the following places, in addition to those before men-

tioned, on his eastern tour, viz: Dedham, Providence, Worcester, Amherst, Northampton, South Hadley, Springfield, Hartford, New Haven. In most of the places he lectured twice, and in some of them still oftener, as at New Haven four times, and at Hartford six.

In order both to exhibit the true estimation in which the visits and lectures of Mr. Cresson were regarded, and the false light in which the abolition papers so habitually represent him, we insert the following articles from the *Springfield Republican* and from the *Chronicle of the Church*, New Haven.

The Emancipator of February 28th, contains the following article :

THE GLORIES OF CRESSON.

"A friend in Springfield writes that 'Elliot Cresson did us much good, and mortified all his friends. They have been very still since,—several who were doubting, are now with us.' We wait with anxiety to learn from the report of this splendid "volunteer agency," how much money has been received in New England for the Colonization Society."

That Mr. Cresson, who is justly ranked among the most distinguished philanthropists of the present age, should be subject to the blackguard assaults of the Emancipator, is not strange. The Editor of that paper, though wearing the Clerical garb, is known as the author of the most diabolical libel against the clergy of the Northern States, who do not join the abolitionists that ever issued from an unprincipled press, in which he accuses them of "hating the principles of liberty, and evincing a readiness to abandon every principle, to impugn every doctrine, to violate every obligation, to outrage every feeling heretofore held dear and sacred, if it is found to afford countenance or strength to anti-slavery." All must perceive that there is nothing too vile for the author of such an effusion to say against those whom he hates. But these poisonous exhalations of the Emancipator can never rise high enough to taint the atmosphere where goodness and benevolence held their lofty course, any more than the reptiles that splash in poisonous fens, can bespatter the eagle in his flight.

We must be permitted to doubt whether the Editor of the Emancipator ever received such a letter from Springfield as he pretends; for we can hardly believe that any person here would have made a statement so opposite to well known facts.

Mr. Cresson was with us two evenings. His first lecture attracted a respectable assembly; and however abolitionists may have felt, the general sentiment expressed by others was that of deep interest in his subject, and admiration of his surpassing eloquence.

The next evening he addressed a very large audience, several of whom were from the neighbouring towns. Mr. Birney had been here some weeks previous, and had spent a large portion of one lecture in villifying the Colonists at Liberia, and the managers of the Colonization Society. Among other things, he stigmatized the scheme as a humbug; accused the colonists of habitually cheating the natives; being engaged in frequent wars with them, and having destroyed many of them, and being now on unfriendly terms with them, and of being in a squallid and miserable condition, and destitute of religion or morality,—and endeavour to create the impression that they were engaged in the slave-trade.

Mr. Cresson was furnished with an abstract of Mr. Birney's calumnies, and refuted them all in the most triumphant manner and to the most perfect satisfaction, not only of Colonizationists, but of the public generally, except the abolitionists.

Mr. Gurley's visit had awakened a new interest here in behalf of the Colo-

nies; and this interest was much strengthened and extended by Mr. Cresson's visit; and probably there is a deeper interest felt in the subject at the present time, than ever before.

A contribution was taken up when Mr. Gurley was here; but owing to the inclemency of the weather, which prevented many people from attending the meeting, the sum was small. After Mr. Cresson's visit, the Committee of the Colonization Society, with several friends of the cause, held a meeting at Rev. Mr. Peabody's house, and put in circulation a subscription paper. This paper is yet in the hands of the Committee, and has been but partially circulated, but at our latest information, the sum was increased to nearly \$200. A large number of copies of the *African Repository* are also subscribed for. In addition to this, many of our ladies are taking a deep interest in the subject, and have associated together for the purpose of contributing to the support of a coloured female teacher at Liberia.

Such are some of the fruits of the "splendid 'volunteer agency;'" such is the mode in which Mr. Cresson benefitted "us," and such is the expression of "mortification," by his friends, and the manner of their keeping 'very still."

The hurricane which has been raised against the colonies, seems to have spent most of its force in New England; and its rage is becoming vain. It is believed that most of the clergy in this region are favourable to this noble enterprise, and that it only needs to be brought before the benevolent public, to gain their general support.

[From the Chronicle of the Church.]

MISSION AT BASSA COVE.

On page 60, will be found a communication from a correspondent at Hartford, relative to the establishment of a mission at the above named place. The communication was intended for last week, but was not received until the paper had gone to press. On Sunday evening last, we had the pleasure of listening to Mr. Cresson, in Trinity Church, in this city, in reference to the same subject. Though the evening was exceedingly unfavourable, the house was well filled, and the congregation seemed to manifest a lively interest in the subject. Mr. C. spoke of the present situation of the African races—the deep degradation to which they are sunk—the horrors of their cruel and demoniacal worship—briefly alluded to their civil condition, and the influence of civilization upon it—to the grinding tyranny to which they are subject—and to the atrocities of their barbarous customs and rites. He also spoke of the debt we owe that deeply injured country—of the blood and tears that are laid at the door of our country—of the present situation of the Colonies already established, and of those signs of the times which ought to urge us on to greater effort, and more spirited action. He alluded, also, in a very happy manner, to the time when the sable sons of Ethiopia sent forth a Cyprian, a Tertullian, and an Augustin, and when *two hundred and seventy Bishops*, of so many different Dioceses in Africa, assembled in solemn council; and he inquired, in a manner that should come home to the bosom of every Churchman, how long the coloured members of our Communion should be without a place where they can go to their native clime, and there enjoy the privilege of worshipping God, according to the forms of the Episcopal Church? It may be said, that they can go to Cape Palmas, and so to some extent they might; but as the property on which that mission is established, is owned by the State of Maryland, and a portion of the funds for its support comes from her Treasury—and as that was established more especially for the blacks of that State, it would be well if another mission was formed, which should be liberally sustained without such aid. The annexed letter will detail the particulars of the plan.

HARTFORD, February 14, 1839.

Dear Sir,—I have listened with much pleasure to your statement of a plan for the establishment of a Missionary Station and Mission School, at Bexly, near Bassa Cove, in Africa; to be under the direction of the Board of Domestic and Foreign Missions of the Protestant Episcopal Church. If this plan be carried into execution, I anticipate from its operations the most salutary results for Africa.

I regard the settlements established by the Colonization Society, along the Western Coast of Africa, as affording the best possible medium for the introduction and diffusion of the light of Christianity among the native tribes of the interior. These settlements constitute the footholds from which our missionary efforts can be most effectually put forth. Indeed, the Colonists themselves must be regarded as Missionaries, in a lower degree. The natives cannot fail to perceive their superiority to themselves in intelligence, in morals, in enterprise and industry; and they will naturally ascribe this superiority to their religious and civil institutions. The more religious among the Colonists will be zealous to encourage and extend those impressions;—and I am not certain but such impressions can be most effectually made by a people not so far advanced in civilization and refinement but that they have yet many sympathies and ideas in common with themselves.

The impediments connected with climate and with colour, must always constitute formidable hindrances to the efforts of white Missionaries from this country. It is to the youth among the Colonists, and to them alone, that I look with confidence as the future Pastors of the settlement, and as the future Missionaries among the Pagans and Mohammedans of Africa. Such a school, then as your propose, is the grand *desideratum*. You have my fervent prayers for its establishment and success, and for the blessing of God on all your zealous labours in behalf of the African race.

I am very truly, Your friend and servant,

T. C. BROWNELL.

ELLIOTT CRESSON, Esq.

We may add to the foregoing, that the wish of Mr. C. is, to have established a Mission and Mission School, at the place above mentioned, with a view to its being hereafter made, if possible, a Theological Seminary, for the Education of African Clergymen and Missionaries;—to enlist in the undertaking, friends enough of the cause, to secure the funds for its establishment, without intrenching upon the present funds of the Board. The object is a noble one. May Bexly be Africa now, what Alexandria was, when the light of Christianity first dawned upon that ill-fated country.

[From the Chronicle of the Church.]

The readers of the Chronicle week before last, were gratified with the perusal of a very interesting letter from one of the missionaries at Cape Palmas. They may hear with satisfaction, that another attempt has been proposed for the propagation of the Gospel in Western Africa, under the auspices of our Church.

About two hundred and twenty miles to the north from Cape Palmas is the settlement of Bassa Cove. Here it is proposed to establish a Protestant Episcopal Mission, with a view to the speedy foundation of a Mission School for the instruction of negro Missionaries. The proposition originates with Elliot Cresson, Esq., well known for his benevolent zeal on behalf of the African colonies; who, in addition to a very generous subscription towards the establishment of the School, has determined to devote to an agency on its behalf, his own gratuitous labours. He has already addressed the congregations of several churches; and last Sunday evening laid the subject before a large audience at Christ Church, Hartford; appearing, of course, in the character of a layman. It is expected that he will be in New Haven in a few days, in the hope to communicate to the members of the church in that place, some portion of that ardour in this cause, which distinguishes his own disinterested efforts.

G. B.

SCENE AT THE DEATH OF A VIRGINIA SLAVE-HOLDER.

The Richmond Enquirer introduces the following scene in an obituary notice of George E. Harrison, son-in-law of Mr. Ritchie, who was a wealthy planter.

On Sunday last, we saw the bed on which his remains were resting, surrounded by his slaves—not the domestics of his house, who were all devoted to him, but by his field hands. They were dissolved in tears and pouring forth their most piteous wailings. A very intelligent slave, in whose arms his master accidentally died, and who spoke of it with an intensity of feeling which would have done honour to any man, was addressing his brethren in the most plaintive terms,—“ Well may you weep—you have reason to weep. You have lost not only your master, but your friend and father.” The interment scene of the next day, baffles any description which we could give of it. The negroes of his own and his brother’s plantations, of both sexes and of all ages, flocked around the grave—all comfortably clad in a snow storm. Tears, groans, and all the manifestations of utmost distress, were poured forth over the closing grave of their master. They bid him “good bye”—they called him their friend and their father.

Mr. H. has remembered them in the kindest terms in his will. It speaks of them by name—makes the most humane and liberal provisions for them especially—and enjoins his executor to treat them all with every kindness, and points out the manner in which it was to be done. He has bequeathed also \$500 to the Colonization Society.

The new paper is to be established, after all. The Mercantile Journal announces it as forthcoming, under the name of the “Massachusetts Abolitionist.” I am told that a committee of thirty persons has been appointed, who are responsible for it, and that 3,000 copies are engaged.

As to anti-slavery newspapers—Mr. Garrison said, during the debates, that his, the Liberator, was the most popular in the United States; that his circulation was about 4,000 copies, which was more than that of the Emancipator, the Friend of Man, or any other paper of that class; and that no Anti-Slavery newspaper in the United States pays its own expenses,—his being sustained by private donations, and the others being continual burthens on the treasuries of their respective societies. It appears, however, that the Liberator has not near 4,000 subscribers, as a large part of its circulation consists of copies purchased to give away.

[From the Christian Panoply.]

MASSACHUSETTS ABOLITIONIST.

This is a new paper just commenced in Boston, conducted by abolitionists. It is about the size of the Herald of Freedom, at one dollar a year. It makes no mention of the Liberator; but proposes to inculcate the duty of political action on the subject of slavery. There is one article called a Colonization Dialogue, in which Messrs. Cresson, Gurley, and another hold a conversation. This dialogue puts into the mouth of these persons, sentiments, totally the reverse of their real sentiments. We are sorry to see such evidence of unfairness. We are perfectly willing that they should discuss principles, and do it freely; but we protest against exciting odium by misrepresentation. The real state of things will eventually be known; and if the Colonization scheme be of God, it will not be overthrown; otherwise if it be of men, it will come to nought.

The friends of colonization are sincere in their attempts and hopes to benefit Africa; and they believe their scheme productive of more beneficial effects than those of their opponents. Time will show who are right, and who are wrong. If we did not suppose the plan of colonizing those who choose to go to Africa, better for them, and more likely to give them rank and elevation among mankind, we certainly should be opposed to the scheme. If we err, we err not wilfully, but through misconception. Our opinion is that those who oppose the cause, are mistaken in their views. This is a point on which both may feel confidence of being right, and both err through misapprehension or want of information.—As the case now stands, we feel perfectly satisfied of the utility of colonization. Others, who think and feel differently, have as good a right to their opinion as we have to ours. It becomes us all to be candid and forbearing; and not bite and devour those who disagree from us.

[From the Vermont Mercury.]

ON THE SUBJECT OF ULTRAISM.

Let us not be misunderstood. With the honest abolitionist we have no quarrel. The quakers of the middle states have ever been, literally, abolitionists, yet they have never presumed to obtrude their opinions into the political arena. They have never made the adoption of their creed the indispensable qualification of a candidate for office. They erected no inquisition. They never sent forth their formula, as a two edged sword, piercing to the dividing asunder of social, religious and political communities. Their practice has been consistent with their preaching, they have studied and practiced peace and good will. On the abstract question of slavery, their is perhaps, not difference of opinion among the people of New England. There are none, who would introduce the institution of slavery into his own country,—none, who would prefer a residence in a state where it exists;—none, who do not most sincerely desire to see it extinguished. But we find ourselves citizens of a government, which recognized slavery, as it existed in several of the states, at the time of the formation of that government, and can we, and is it our duty, as members of the great body politic to set in motion or promote a system of means, the aim which is to effect, a flagrant violation of our political compact and perhaps lead to butchery and bloodshed, such as have only been witnessed in Hayti? It is in view of such a fearful consummation, that we have been induced to make any remarks on this subject. We are fully aware that in some respects, it is a delicate one and subjects any paper that ventures upon it to the wrath and evil speaking of such vituperative publications as “The Liberator,” of journals which, though they profess only to be dictated by a spirit of benevolence and humanity, will, *not incidentally but intentionally, seek to hold the balance in every political election in the country.* It is to this spirit, which we object. We do it honestly, in the conscientious belief that it is the spirit of mischief and dissention. The first effect of its operation will be to divide the political party on which it fastens and the ultimate effect to divide the union. If, therefore, we, in future, speak of abolitionism, under the head of *Ultraism* we shall mean *political abolitionism*, nothing more or less. There certainly would not be so much industry in regulating men’s opinions, merely for opinion’s sake. Something practical is expected from it. With the honest abolitionists the practical result expected is the extinction of slavery;—with the crafty, political distinction is the aim.—In the propagation of the doctrine, men become fanatical and hence the tendency to **ULTRAISM.**

The Editor of the *Liberator* wishes us to express our opinion about the war of words that is waxing so hot in his paper, and which is said to have occasioned no little personality, recrimination, and tumult at the Annual meeting of the Massachusetts Anti-slavery Society. We must be excused. The chief cause of contention seems to be the contemplated establishment of a new paper to be the organ of the Massachusetts Society, and to advocate "political action." The controversy is spiced with such honied language as this:—Mr. Garrison speaks of Rev. Amos A. Phelps and his other opponents, as "rampant plotters," "insidious and restless disturbers," &c., and accuses them of "mean insinuation," "hollow pretence," "priestly bile," slander and falsehood, and the like; while they will have it that he is "one of the most bigotted and unfair sectaries in the land," of a "suspicious, jealous temper," and guilty of "dastardly insinuation," of a "charge as false as it is cruel and wicked," of a quotation "equally farcical and dishonest," of "sheer calumny and misrepresentation," of "an unprovoked and vile attack," of "a falsehood got up for party effect" of "an attempt to lie down" the plan of a new paper, of "a mean and dastardly fling," of "base slander," of "over-grown self-conceit," and of thinking "that his mighty self was abolition incarnate." We have no opinion to express about the matter. The editor must get along as he can, without our help. We wish him joy of a controversy with men who seem likely to prove themselves his peers in the use of his own peculiar dialect.—*Vermont Chronicle*.

EMANCIPATION AND COLONIZATION.

Mr. Rix of Raleigh, N. C., lately deceased, directed in his will the liberation of his slaves, about twenty in number, and made provision for transporting them to Liberia, and for their comfortable establishment at their new home.

DEATH OF GOVERNOR FINLEY.

The brig *Mail* from Liberia brings the melancholy news of the death of Governor Finley of the Mississippi Colony. A letter received by a gentleman in this country, from James Brown, acting agent of the colony, gives the following particulars:

About the 10th September, the Governor left Grenville for Monrovia on business as well as for his health. On his way, he attempted to visit Bassa Cove. Landing about two miles below the settlement, he was robbed and murdered by the natives. The Governor seems to have placed too much confidence in a native whom he had with him, and to whom he had exposed the fact of his having a sum of money about him. The faithlessness of this fellow, in disclosing the circumstances of the money, occasioned the murder.

This sinister occurrence was followed by warfare between the natives and the settlers at Bassa Cove, the latter of whom had one or two of their number killed and several wounded, and some of their houses destroyed.

Deeply grieved as we must be at the death of Mr. Finley, and at bloodshed under any circumstances, it is consoling to know that Governor Buchanan will in a few days more be in Liberia, and with a vessel, the *Saluda*, at his disposal, and an adequate supply of military equipments, he will be able to transport volunteers if need be from Monrovia to any part of the settlements on the coast, and bring hostilities to a termination, whilst exacting securities against future aggression.

DIED, in New York, on the 6th ult., Joseph Mechlin, M. D. The deceased, about ten years ago, was sent out to Liberia as colonial physician. After the death of Dr. Randall he was appointed governor of the colony. He has resided in Mobile for some few years past.

[From the Vermont Chronicle.]

The Massachusetts Abolitionist—the organ of the “political action” party—has appeared. The first number contains an article called a “Colonization Trialogue,” in the writing and publication of which there is betrayed more recklessness of the claims of truth and candor than in any thing that we have met with in a newspaper for a long time before. A bad beginning this, for men who profess to dislike the Liberator’s temper.

The Liberator assures its friends at a distance that the recent breach in the ranks of the Massachusetts Anti-Slavery Society “is more serious than they imagine.” With the late Corresponding Secretary at least, the “alienation is complete and radical.”

The Cincinnati Gazette of the 6th inst., states that a public debate on Colonization, between Mr. Gurley, Secretary of the American Colonization Society, and Mr. Blanchard of C., commenced on the afternoon of the 4th, in the 3d Presbyterian Church, and was continued on the 5th. It was expected to be concluded on the 6th. The Gazette speaks of the discussion as “very interesting,” and “attended by a numerous and respectable audience.”

[From the Gospel Messenger.]

WANTS OF COLOURED PEOPLE.

We find, from the Churchman, in an article advocating the erection of a church for the congregation lately under the charge of the Rev. W. W. Niles, and now served by the Rev. J. G. De Grasse, that there are in the city of New York *twenty thousand* people of colour, and that at least *twelve thousand* of these *are* without the least provision whatever for their religious improvement.

NEW YORK COLONIZATION SOCIETY.

The Treasurer of this Society, Moses Allen Esq. acknowledges in the N. Y. Commercial Advertiser, the receipt from different individuals, Churches and Associations mentioned, the sum of *four thousand nine hundred and fifteen dollars*. In addition to this sum, the venerable Corresponding Secretary paid over to the Treasurer, six hundred and thirty-three dollars after the report was prepared.

Whilst we feel gratified at this evidence of the liberal benevolence of some individuals towards the Society, we cannot forget that there is a defect of organization and effort by which to elicit fully the feelings and active assistance of the Empire State. Such defect ought not to exist any longer: and we look, from week to week, for the announcement of a more comprehensive and decided course of action than has been hitherto pursued.

EMIGRATION.

The number of persons who emigrated from Liverpool during the year 1838, under the supervision of the government emigration agent, was 13,411. Of these, 10,863 sailed for the United States; 853 for British North American colonies; 1,059 for Australia; 345 for West Indies; 196 for South America; and 59 for Cape of Good Hope and Mauritius.

NEW BOOKS.

To the ever prolific press of Messrs. CAREY & HART, we are indebted for the following works:

THE WOMEN OF ENGLAND, THEIR SOCIAL DUTIES AND DOMESTIC HABITS. By Mrs. Ellis (formerly Miss Stickney.) 12mo. pp. 212.

Under the several heads, of Education, Dress and Manners, Conversation, Domestic Habits, Social Intercourse, Habits and Character, the authoress describes what is and what ought to be expected of women in the private walks of life, who wish, whilst securing their own happiness, to contribute to that of their parents, husbands and brothers. All the various circumstances are described, whether prosperous or adverse, in which a woman may be placed, and in which she has it in her power to acquit herself with propriety and even grace. The domestic virtues and the minor accomplishments of domestic economy are set forth with due distinctness; and that which gives so much zest to, if it be not the chief charm of social intercourse, we mean conversation, is properly eulogized by Mrs. Ellis.

Altogether there is much plain, good sense, coloured pleasantly with a proper feeling of the proprieties, in this volume, which has, besides, extrinsic recommendations, in its moderate size, and excellent print and paper.

THE SPIRIT OF THE EAST, illustrated in a Journal of Travels through Roumeli, During an Eventful Period. By D. URQUHART. Esq., *Author of Turkey and its Resources, &c.*—Two volumes 12mo. pp. 271 and 265.

We have already, in the weekly Herald, expressed our favourable opinions of this work, inspired by a perusal of an English copy. Mr. Urquhart has succeeded in conveying more clearly and definitely, than any former traveller, a correct representation of Turkish life, both public and domestic, and in exhibiting the distinctive traits and peculiarities of the Mussulman's creed and laws. He has done so in the happiest manner, both as regards aptness of illustrations and beauty of style. His work should be perused by every person who is in any way desirous of possessing a key to the mysteries in which, hitherto, the habits, morals and institutions of the people of the East, have been shrouded. Not only has he given us the philosopher of the whole subject,—but he contrives to elicit his reflections from a narrative of stirring incidents of which he was a

witness, and in which he was in part engaged, and a description of places and scenes, which would of themselves give interest to any work. We repeat: that if a person be desirous of obtaining a knowledge of the peculiar genius of the Turkish government, and of the domestic institutions and manners of the people of Turkey, he must read the attractive pages of Urquhart.

THE WISDOM AND GENIUS OF SHAKSPEARE, *Comprising Moral Philosophy—Delineations of Character—Paintings of Nature and the Passions—Seven Hundred Aphorisms, and Miscellaneous Pieces: With Select and Original Notes and Scripture References:* The whole being a text book for the Philosopher, Moralist, Statesman, Poet and Painter. By the Rev. THOMAS PRICE. 12mo. pp. 460.

At this time, more than any former period, when Shakspeare stands forth in the strongest relief and brilliant colouring, as the great poet and the great teacher, it would be a task of pure supererogation to engage either in the language of eulogy or of criticism of the productions of his genius bequeathed to posterity. How these last can be more readily diffused, and their many beauties and diversified applications appropriated for individual use and pleasure, is the only question just now. Most readers, after even a very cursory perusal of the volume prepared by the Rev. Mr. Price, will say that this need be no longer mooted. Certain it is, that we find here arranged under all known and imagined heads, of morals, ethics, character, passions, and paintings of nature, the admirably descriptive passages in the several dramas of the great poet.

After looking at an arrangement and distribution like this, one easily accredits the opinion of the Quarterly Reviewer, that the mind of Shakspeare was as a magic mirror, in which all human nature's possible forms and combinations were present, and intuitively, and inherently—not conceived—but as connatural portions of his own humanity. Our thanks, therefore are due to Mr. Price for the skill and taste with which he has adjusted the magic mirror, so that all may readily use it. The American publishers have set it in a neat frame.

INDECISION, A Tale of the Far West; and other Poems. By J. K. Mitchell, M. D. pp. 212, 12mo.

Inside and out, this is a handsome volume. Doctor Mitchell's reputation as a practitioner of medicine and a successful lecturer and discoverer in chemistry is widely known. That he should find time to woo the muses, may excite surprise: that he has done so successfully will be a matter of congratulation for his friends and of pleasure to all. If precedent were wanting in favour of that which needs no plea of justification, we might cite Sir Humphrey Davy's early poetical efforts, even to the plan and sketching of an epic; and show that, although chemistry does not point out the road to Parnassus, it interposes no necessary obstacle. It is hard for the world to imagine a man to have more than one faculty in activity; indeed, to be much more than the exhibitor of one set of ideas. Hence the only figures with which a merchant can be supposed to be conversant are those of his daybook and ledger; and the only sensibilities which a physician should study, those of the perverted kind, mani-

fested in pain and sickness. The lawyer, according to this dogma, travels from his record whenever he loses sight of the laws of evidence in favour of the laws of criticism; and the worst fault which he could commit, would be at any time to refer to the canon of Aristotle in place of the canon law. The mistaken notion, in all these cases, proceeds from confounding accomplishments, which adorn the individual and embellish life itself, with the special study and pursuit, the instruments and tools, by and through which he procures a support, and wins perchance his way to honour and station. Undoubted skill in the use and application of the latter, is not incompatible in any degree, with the possession and display of the former. There is, on the contrary, a relationship between them, similar to that which is known and admitted to prevail between the fine and the useful arts.

INDECISION, the longest poem in the collection, is a history of the fortunes and misfortunes too, of *Norman*, the chief personage in it, who emigrates from Scotland to America. His passage across the Atlantic, and the incidents in the western wilds in which he figures, furnish opportunities of descriptions of scenery, and of emotions: which, apart from their poetical features, are written in a healthy feeling, in a happy contrast with the morbidly ascetic or prurient ravings, so common in the works of the day. Our restricted limits forbid our entering into a critical analysis of this poem, to which, even if we had the requisite acumen, it is most probable that our feelings of friendship for the author would give what might seem to some of the Zoilus tribe an undue bias in his favour.

One of the choicest *morceaux* in the book, is the poetical Dedication to Doctor Chapman. It was evidently written under the impulse of deep regard for this distinguished gentleman, and is creditable to both parties—the one for his merits, the other for his ready and graceful and grateful appreciation of them.

Of the occasional poems, those on sacred subjects exhibit, to our mind, the smoothest versification and readiest flow of language—apparently the result of an earnestness and a sustained feeling of the themes discoursed of.

From the press of Messrs. Haswell, Barrington & Haswell, Market Street, we have the *YOUNG LADY'S EQUESTRIAN MANUAL*, pp. 108, 18mo.

This is one of the handsomest little books which we have yet seen published on this side of the Atlantic. It is complete in all its parts—paper, print and binding; and its subject is admirably illustrated by fifty engravings on wood, executed with great finish and delicacy by A. Johnson. The mere possession of this volume is enough to inspire a taste for, as well as give a knowledge of this finest and most graceful of all exercises—riding on horseback. And hence it is a question, whether fathers or husbands or brothers, as the case may be, will think its having a place on the round table a very politic measure, in reference to a request from the lady that horse and equipments will be furnished without delay. Be this as it may in the cities, no fears of this nature will prevent the wide circulation of the *Young Lady's Equestrian Manual* in the

country, where, happily, ladies of all ages and conditions ride on horseback. These will be properly desirous of doing that well which they do habitually; and to carry out their wishes in this respect, they have no better guide than the *Equestrian Manual*.

Of the models of queenly conduct and of queenly accomplishments to which the present youthful sovereign of Great Britain may be supposed to give vogue, there is one on which, from her own success, she will lay some stress; and it is happily, that one in which, she can be most readily imitated, and in the which the members of her sex will derive more true pleasure than they could possibly from participation in her royal state and ample prerogative. We refer of course to her fondness for, and skill in riding on horseback. It is when thus mounted and caracoling with her spirited and well-managed steed, that even those least disposed to flatter would say, she is every inch a queen.

DOCTOR BELL'S LESSONS ON THE HUMAN FRAME—*Designed for the Use of Schools and Families.* Philadelphia, Henry Perkins—Boston, Perkins & Marvin, pp. 158, 18mo. with wood cuts.

One cannot but regret that the inculcation of religious feeling in the body of this work, in an imaginary dialogue between father and son, should harmonize so little with the deception practised on its title page. In Philadelphia, there is but one physician of the name of BELL (Doctor John;) certainly there is but one professional person of that name, who is an author, and he, we know positively, did not write, nor in any way aid in the production of the volume now in question. In this community, where Doctor John Bell is well known as editor of a Medical Journal, lecturer on medicine, and author of different works, among others on "*Health and Beauty*," and on "*Baths and Mineral Waters*," he would be supposed by those who see the title, "Dr. Bell's Lessons on the Human Frame," to be the author of this work; whereas, he was an entire stranger to its contents, until he had a printed copy of it in his hands.

We can, also, deny for Doctor Luther V. Bell of Boston the authorship of these lessons; and, in fine, we have good reason to believe that they are not written by any Doctor Bell whatever, either on this or on the other side of the Atlantic. Under these circumstances, it is difficult to discover, in any code of ethics, a justification for the course pursued by the publisher of the Lessons, in giving to his book a false, certainly a misleading, title, one so calculated to convey a general belief, in this community, of its being the production of a gentleman who had no hand or part in it. Such tricks must be deemed reprehensible equally by authors, as by the honourable, which includes the larger, part of the publishing trade.

The Treasurer's Report of Monies received will be given in our next.

COLONIZATION HERALD,

AND

GENERAL REGISTER.

VOL. I.

APRIL, 1839.

No. 4.

[For the Colonization Herald.]

THE ORIGIN AND PROGRESS OF WEST INDIA SLAVERY.*

ONE very important question now about to occupy the attention of Parliament, is that which relates to the Emancipation of the Negroes. In whatever way this shall be effected, much injury must necessarily fall on the West India proprietors. To bearing their share of the national loss they make no complaint; on the contrary, they are most willing to do so. But in opposition to any scheme of emancipation which may propose to make their property the subject of hazardous experiment, without previously providing certain and adequate compensation, they earnestly seek to draw your attention, as a member of the legislature, to such facts as will enable you to judge how far the establishment and maintenance of slavery has been the guilt of the West India proprietors, or of the British nation.

The Slave Trade was instituted in the reign of Queen Elizabeth, who personally took a share in it. At that time the West India colonies did not exist.

In 1662, Charles II. granted an exclusive right in the Slave Trade to Queen Catherine, the Queen Dowager, the Duke of York, and others, who formed themselves into a trading company, they undertaking to supply the West India planters with 3000 slaves annually. In the same year that monarch issued a proclamation inviting his subjects to transport themselves to Jamaica, agreeing to allot lands to every individual who would go to reside in the island, and signify his resolution to plant there.

The Slave Trade continued to be fostered during the reigns of Charles II. and James II., but still under a monopoly.

In 1679, petitions from the manufacturers in Great Britain, of woollen and other cloths, and the makers of the various articles necessary to the Slave Trade with Africa, were presented to Parliament, alleging that the

* We are indebted to the Honourable Mr. Whittlesey, of Ohio, for this paper, which was evidently written before the Emancipation Act had passed the British Parliament.
—EDITOR.

trade was cramped by being in the hands of an exclusive company, and praying that it might be opened.

In consequence of these and similar petitions to the House of Commons, a committee of the whole House in 1695, resolved, That for the better supply of the plantations, all the subjects of Great Britain should have liberty to trade to Africa for negroes, with such limits as should be prescribed by Parliament, and by statute 9 and 10 William 3. c. 26, the trade was accordingly laid partially open, the preamble of that act stating that the trade was highly beneficial and advantageous to the kingdom, and to the plantations and colonies thereunto belonging.

The manufacturers of Great Britain however were still dissatisfied with the restrictions imposed upon the trade. They continued to ply the legislature with petitions to give greater latitude to a traffic by which they exchanged their goods for negroes, and sold those negroes to the West India proprietors.

The House of Commons adopted their arguments. They declared by a report from a committee in 1708, that the trade was important and ought to be free and open to all the Queen's subjects trading from Great Britain. By another report, in 1711, that the trade ought to be free in a regulated company, that the plantations ought to be supplied with negroes at reasonable rates, that a considerable stock was necessary for carrying on the trade to the best advantage, and that an export of £100,000 at least in merchandize should be annually made from Great Britain to Africa.

From this period, 1711, until 1749, the demands of the manufacturers for a more unrestricted trade, continued to be the subject of parliamentary investigation and dispute.

It was found that the trade could not be conveniently and extensively carried on without forts on the coast of Africa, and such was the appetite of the British nation for the Slave trade, that in 1729 a committee of the House of Commons passed the following resolutions.

1st, "That the trade should be open." 2d, "That it ought not to be taxed for the support of forts." 3d, "That forts were necessary for securing the trade." And 4th, "That an allowance ought to be made for maintaining such forts."

These resolutions were agreed to, but the third with an amendment, that the forts should be maintained as marks of the possessions of Great Britain, instead of for the purpose of securing the trade. At the same time the House was informed that his Majesty recommended, that provision should be made for the support of the African forts.

At length, in 1749, the statute 23 Geo. 2, c. 31, was passed, which removed all obstruction to the operations of private traders, declaring the Slave trade to be very advantageous to Great Britain, and necessary for supplying the plantations and colonies thereunto belonging, with a sufficient number of negroes at reasonable rates. While the British public had been intent on breaking down the partial monopoly of trading in negroes, which had existed among themselves, they had on the same principles been equally intent on setting up a monopoly against foreigners, and on excluding all but British subjects from participating in a trade, pronounced to be so highly beneficial to the kingdom.

In answer to a case referred to the Judges for their opinion by the Crown, on the Assienta contract, they report: "In pursuance of his

Majesty's order in council hereunto annexed, we do humbly certify our opinions to be, that negroes are merchandize, that it is against the statute of navigation, made for the genecal good and preservation of the shipping and trade of this kingdom, to give liberty to any alien to trade in Jamaica, or other of his Majesty's plantations, or for any shipping belonging to aliens to trade there, or to export thence negroes," &c. And the certificate is signed by Lord C. J. Holt, Justice Pollexfen, and eight other judges.

The proclamation of Charles II., had invited British subjects to settle in the West India colonies, and offered them lands on condition of their being planted.

A reference to the patents by which land was granted, will show what was meant by the proclamation.

The two following patents may be found at length in the appendix to the Report of the House of Lords, dated August, 1832, on the state of the West India colonies, p. 1198.

1. "William and Mary, by the Grace of God, &c. To all to whom these presents shall come: Know ye, that we, for and in consideration that Christopher Senior, Esq. hath transported himself, together with his servants and slaves, into our island of Jamaica, in pursuance of a proclamation made in the reign of our royal uncle, King Charles II., and for his better encouragement to become one of our planters there, &c., do give and grant unto the said Christopher Senior, his heirs and assigns for ever, a certain piece of land."

2. "George the Second, by the Grace of God, of Great Britain, France, and Ireland, King, and of Jamaica, Lord Defender of the Faith, &c. To all to whom these presents shall come, greeting: Know ye, that we, for and in consideration that Andrew Arcedeckne, Esq. hath transported himself, with his servants and slaves, into our said island, in pursuance of a proclamation made in the reign of his late Majesty, King Charles II., and for his better encouragement to become one of our planters there, &c., do give and grant unto the said Andrew Arcedeckne, Esq., his heirs and assigns, a certain parcel of land and premises therein described, to hold to him, his heirs and assigns for ever. Provided the said Andrew Arcedeckne, Esq. do begin a settlement upon the said land within six months, and upon ten acres every year for four years, and keep four negroes for every 100 acres upon the said land for five years from the time he shall begin the said settlement; but should he not comply with these conditions, then the said patent is to be deemed as null and void, and the land from that time reverted in us, to be remitted to another person, and shall keep a sufficient number of white men (if to be procured) proportionable to the number of slaves thereon employed," &c.

Such were the sanctions and obligations under which the colonists acquired their property in the West Indies, and embarked in the cultivation of the land by negro slaves, sold to them by British traders acting under the stimulus of parliamentary enactments.

Neither does the case rest here. The colonies, anxious to limit the trade, passed laws imposing a duty on negroes imported. Great Britain refused to sanction any laws having such a tendency. The colonies began in 1760. South Carolina, then a British colony, passed an act to prohibit further importation.

Great Britain rejected this act with indignation, and declared that the

Slave Trade was beneficial and necessary to the mother country. The governor who passed it was reprimanded, and a circular was sent to all other governors, warning them against a similar offence.

The colonies, however, in 1765 repeated the offence, and a bill was twice read in the Assembly of Jamaica, for the same purpose of limiting the importation of slaves, when Great Britain stopped it through the Governor of that island, who sent for the Assembly, and told them that, consistently with his instructions, he could not give his assent, upon which the bill was dropped.

At a later period, 1774, another attempt to the same purpose was made by the Assembly of Jamaica, which passed two bills to restrain the importation of negroes. This was met by letters from Lord Dartmouth, the Secretary of State, to Sir Basil Keith, the Governor of Jamaica, stating that the measures had created alarm to the merchants in Great Britain engaged in that branch of commerce, and forbidding him upon pain of removal from his government to assent to such laws.

The Despatch proceeds :—

“At the same time I am to acquaint you, that the alarm taken by the merchants of this kingdom, on account of that act, has been greatly increased, and fresh complaints of a very urgent nature have been made by them, from their having received advice, not only that such additional duty has been continued for another year by an act passed in November last, but that propositions have been adopted for laying the Slave trade under further restrictions, and subjecting it to impositions that will have the effect of an entire prohibition.”

To prevent any further attempts on the part of the colonists to restrain the trade, the following instruction was issued :

“To our trusty and well beloved Sir Basil Keith, Governor of Jamaica, and the territories depending thereon in Jamaica :

“Whereas, notwithstanding the instructions which have been repeatedly given by us and our royal predecessors to the governors for the time being of our island of Jamaica, forbidding them to assent to, or pass acts for imposing duties upon negroes imported into that island payable by the importer : such acts have nevertheless been from time to time enacted and passed into laws in open violation of the said instructions. And whereas, it hath been represented unto us, that the duties imposed by the said acts upon negro slaves imported, have of late been considerably augmented to the injury and oppression of the merchants of this kingdom, and the obstruction of its commerce, it is therefore our express will and pleasure, that you do not upon any pretence whatever, and upon pain of being removed from your government, give your assent to any act or acts by which the duties or impositions upon slaves imported into the Island of Jamaica, as the said duties stood before the 13th day of February, 1774, shall be in any respect augmented or increased, or any alteration made in the proportion of such duties, which by the provisions of such laws was made payable by the importers of such slaves.

“G. R.

“Given at our Court at St. James’s, the 28th February, 1775, in the 15th year of our reign.”

The colonies, by the agent of Jamaica, remonstrated against the resolution of the government, but the Earl of Dartmouth replied: *we cannot allow the colonies to check or discourage IN ANY DEGREE, a traffic so beneficial to the nation.*

The facts above detailed are beyond the reach of cavil.

They prove that the trade in negroes was established and greedily pursued and fostered by the traders and manufacturers of Great Britain, who are in possession of the price for which they sold those negroes to slavery in the colonies; they prove that for the purpose of enlarging and rendering this trade more lucrative to the traders and manufacturers of Great Britain, the cultivation of the colonies by slave labour was forced upon the proprietors of West India estates by the British crown and parliament, and they must therefore lead to the conviction, that if, notwithstanding such an origin and maintenance of slavery by the people of Great Britain, if notwithstanding such a refusal on the part of the crown and government of Great Britain, to admit of the grievance being "*prohibited*" or "*mitigated*" by the colonists, the colonists are now to be deprived of their property, without the fullest compensation, there will be established a precedent of spoliation, of which the West India proprietors will not be the only victims.

The following is a note of the acts recognising the legality of property in slaves.

1. 15 Acts affording encouragement and protection to the Sugar Colony, 15 Charles 2. to 27 Geo. 3.

2. Acts stating that the African Slave Trade was necessary for West India colonies, Charles 2. to 27 Geo. 3., and proceedings of House of Commons, 1707, 1713.

3. Acts to encourage loans to the proprietors in West Indies, from British subjects and foreigners, 4 Acts., 5 Geo. 2., to 1, 2, Geo. 4.

1833. First project of emancipation brought forward by Mr. Secretary Stanley, passed 1834.

Copied and extracted from documents in possession of the American Philosophical Society at Philadelphia, by

JOHN VAUGHAN, *Librarian.*

Philadelphia, March 29, 1839.

ADDRESS OF THE COLONIZATION SOCIETY OF ONEIDA COUNTY

TO THE INHABITANTS OF THE SAID COUNTY.

Constitution.—Adopted September 25, 1838.

Article 1. This Society shall be called the "COLONIZATION SOCIETY OF THE COUNTY OF ONEIDA," and shall be auxiliary to the American Colonization Society.

2. Its general objects shall be the same with those set forth in the Constitution of the said American Colonization Society.

3. The payment of thirty dollars by any individual, shall constitute such person a member for life of this Society, and any person who shall contribute annually to the funds thereof, shall be a member of the Society so long as he shall continue such contribution. Life members of the American and of the New-York State Colonization Societies, residing in the County of Oneida, shall be members of this Society.

4. The officers of this Society shall be a President, two Vice-Presidents, a Treasurer

and a Secretary ; there shall also be six managers, who, together with the other officers above mentioned, shall constitute an executive board for the management of the concerns of the Society. Such officers shall be elected annually, at a meeting of the Society to be held on the first Tuesday in September in each year. It shall be the duty of the Executive Board to present at each annual meeting of the Society a report of the transactions of the previous year, and of the state of the funds of the Society.

5. The Executive Board shall meet semi-annually, and also whenever the President shall call a special meeting.

6. The funds of the Society shall be expended in aiding the enterprize of colonizing, with their own consent, free people of color in Africa, through the agency of the parent Society, or the Colonization Society of this State, as the Executive Board shall from time to time determine.

Officers of the Society, elected September 25, 1838.

President, HENRY A. FOSTER, of Rome.

1st. Vice President, JOSEPH PENNY, of Hamilton College.

2d. Vice President, HENRY MANDEVILLE, of Utica.

Treasurer, WALTER KING, of Marcy.

Secretary, WILLIAM TRACY, of Utica.

Managers, Reuben Bacon, of Waterville ; Horace P. Bogue, of Vernon ; Alvin Bradley, of Whitestown ; Moses Chase, of Clinton ; Alexander M. Beebee, of Utica ; David L. Ogden, of Whitestown.

At a meeting of the Colonization Society of the County of Oneida, held at the Reformed Dutch Church in Utica, on the 20th day of November, 1838, it was *Resolved*, That the Address to the inhabitants of this county, reported to this meeting by the Committee appointed for that purpose, be published under the direction of the Executive Board.

To the Inhabitants of Oneida County.

FELLOW CITIZENS :—The condition and relations of the African race, in these United States, necessarily present a subject of deep interest to every citizen. It involves questions that affect our character as a nation—that threaten the integrity of our Union—and touch our sympathies as men, and our consciences as Christians.

It is not strange that such questions, in a country like ours, should become the occasion of strong popular excitement. Nor is this to be deprecated, so far as it can be regarded as an expression of moral sensibility or patriotism. Yet certainly a subject of such moment, and encumbered as this is in the northern portion of the Union, with such difficulties, demands, not the hasty and blind zeal of popular excitement, but the soundest wisdom, the most mature deliberation, and the best spirit which our country can command.

While, in consistency with the great principles of our national institutions and the uniform opinions of the Northern States, as expressed in legislation, the institution of Slavery is regarded both as a wrong in morals and an error in policy, two momentous questions still remain. First, what rights and powers do our northern population possess, over the subject of Southern Slavery, either as men or citizens ?—and, if every thing we could ask were conceded, secondly,—what course, in the light of experience and facts, would the united claims of our country, of humanity and religion demand ?

Whatever may be thought of our rights and powers as co-ordinate

members of the general government and under the provisions of the federal constitution, it is clearly evident that the *executive* power of putting an end to slavery is exclusively in the hands of our southern fellow citizens, and that no form nor species of coercion can be attempted by us in the premises, consistently with our cherished principles of mutual independence, the established usages of civilized diplomacy, or the continuance of our national union. The principles of religion and daily experience inculcate the same lesson, and point to the only remaining alternative, that of moral suasion by friendly negotiation. Every attempt at coercion, whether by physical force, legislative authority or popular odium, is a barrier against persuasion in the human heart. Christ and his Apostles, though possessed of unquestionable power, propagated their doctrines and carried their measures only by the power of truth and love. It evidently follows, that as we honestly and intelligently desire the abolition of slavery, we will renounce every thought and every form of coercion towards our fellow-citizens of the South, and co-operate with them whenever we can in any measures that tend to the present improvement and ultimate elevation of the whole African race.

The objection to these views from experience in England is perfectly irrelevant, unless we will pretend to a jurisdiction over the South like that of England over her Colonies; and even then this argument would avail nothing for a scheme that makes it the *sole* duty of the North to preach the doctrines, and of the South to *pay the expenses of abolition*.

The second question has its peculiar difficulties which it is impossible to overlook in any calculations of *practical benevolence*. What would be the condition of the African race if *immediately* placed on the footing of political equality with the white inhabitants of the South, and on the *same territory*? Could the disabilities in social life connected with caste and color, whatever we may think of their justice, be removed by legislation? Could their condition ever become better than that of the free African's of the North? And, if there be no probability of this, does our benevolence contemplate no better elevation, no more substantial emancipation for them than this? But suppose a higher rank in the scale of society to be attainable in the given circumstances, and to be actually attained: will a people politically equal and numerically superior to the white population, long and peaceably brook the unremoved and unremovable but galling distinctions in social and domestic life? And will the claims of jealous rivalry secure to the race that aid and sympathy so needful in their transition from helpless infancy as a people to self-government and self-support? What alternative do we desire? That the white inhabitants of the South should colonize, or at least remove, and that the Southern States of this Union should become African? or that they should remain, and that the obstacles which God has set up against their being one people, should be abolished by the only possible means—*amalgamation*? Nor do the English precedents so often cited relieve us in this dilemma. The colonial franchise is a very different thing from a participation in the national government. The inevitable, perhaps desirable result, of England's transforming her West India plantations into black and colored colonies, is a very different thing from the implied revolution in the integral structure and essential relations of our republican confederacy.

Fellow-citizens, these and other difficulties belong to the subject of our common interest and sympathies, and they *must* be met in any measures of consistent benevolence that can reach the case. We may make eloquent declamations on abstract and undisputed principles, and keep out of view the circumstances that never fail to modify their just application in the complicated cases of real life : we may cut the knots and make out a plain case, especially if we also adopt the doctrine of our irresponsibility for consequences when pursuing an abstract right ; and we may call up most ardent and valorous feelings of zeal for virtue and indignation against vice, especially when our own obligations can be discharged by prescribing to others their duty, and when the wrongs and their retribution can be laid at our neighbour's door : but all this, instead of shedding a ray of hope on the clouds that thicken over our distracted country, and that suffering, injured race, is but extinguishing hope in the only quarter where it can be rationally or innocently indulged.

Fellow-citizens, the Colonization Society, to which it is the object of this address to invite your candid attention, is an institution of *practical* and not merely *speculative* benevolence. It therefore takes into view the actual difficulties of the case in question. It looks at things as they are, and goes to work to make the best of them, instead of idly waiting and telling what they ought to be. It cherishes a practical sympathy, and not a mere Platonic love for the poor African, and consults at the same time for the peace and integrity of our beloved country. It is actively and successfully engaged in elevating thousands of Africans from sufferings and degradation, from which a legal emancipation proved but a nominal deliverance, and bestowing upon them the unequivocal enjoyments of honorable and respected freemen. It is, at the same time, pursuing the most hopeful measures for the complete emancipation of the whole race. It is demonstrating the capacity of the African for self-government, when placed in favorable circumstances, and thereby attracting to him the respect and sympathy of the world. It is keeping open the avenues of friendly persuasion with our fellow-citizens of the South, and providing one way, at least, for surmounting or diminishing the most formidable obstacle—that of two distinct races enjoying equal sovereignty on the same soil. It is, besides this, erecting the only absolute and effectual barrier against the slave trade on the coast of Africa that has yet been devised ; and it is employing the most hopeful expedient for spreading the Gospel and the blessings of civilization and liberty over that benighted continent. Thus if it cannot do all the good it desires in this cause, it is not therefore neglecting or refusing to do what good it can. If it cannot at present bring men in the North and South to see alike in theory, it is glad to have them *act together* in accomplishing so much immediate and certain good as the operation of this society comprehends.

“ The direct objects of the Colonization Society are, to assist free people of color, who are groaning under the disabilities and degradation of their condition in the United States, to attain to all the blessings of real independence and free government which we enjoy, and to avert from our country the danger of collision at a future day between the two castes which must inevitably be objects of jealousy to each other.”

These objects must be regarded of great moment by every friend of man and of his country, but the concomitant advantages are incalculably

important and numerous. One only shall now be mentioned—the asylum it affords to southern slaveholders, as speedily as they become convinced of the wrongs and evils of slavery, for their manumitted slaves. Without this, in many states, no chains can be broken, no fellow-immortals disenthralled, until avarice and evil passions, made tenfold more obstinate by untempered reprobation, shall yield in the hearts of a political majority. Such are the tender mercies of the opposers of our enterprize.

But, is it enquired, what has this Society accomplished? Look at Liberia, with its four colonies embracing three hundred miles of coast—its nine villages—its six or seven thousand enterprising citizens, all colored—its eighteen churches and forty ministers of the Gospel—its two public libraries—its monthly newspaper—its weekly mail, and its republican government. Behold thousands of slaves manumitted through this enterprize, the horrors of the slave trade abolished along four hundred miles of coast, the slave factories annihilated, and the germ of a free and Christian nation planted under as pure and happy auspices as any colony of any age can boast. Yet this cause has its enemies and objectors.

Much of the abuse with which it has been assailed, being as far without the pale of Christian decorum and candid discussion as destitute of proof, must of course pass unnoticed. It will influence no man whose honest interest in the cause secures to it the impartial examination it deserves. A few objections may be noticed.

It has been objected that the removal of the free black from the south, tends to retard the abolition of slavery.

First, this is mere matter of opinion; and if the opinion were tenfold more plausible than it is, what warrant does it afford for withholding our compassion from those who can be unspeakably benefited by the gifts we can bestow? What right have we to make one class of men the certain and heavy sufferers for the uncertain bearing it may have on the benefit of others? But, secondly, what are the grounds of the opinion? Is it that the specimens of African freemen in the South will inspire the slave with the love of liberty, or the master with a worthier estimate of the race? It is notoriously otherwise. The free negro of the South, after all that legal emancipation can do for him on that soil, is an object of contempt to the slave, and an argument against emancipation to the master. If these were the objects, what an infinitely more powerful influence must result from the contemplation of the erect and prosperous colonist! Or, if this be not the ground of the opinion, are the free blacks to be retained in the south because emancipation is to be achieved by some struggle in which their numerical or physical force will be needed? What Christian man—what friend of his country—can admit such a thought?

It is objected that the Colonization Society does not agitate the subject of the abolition of slavery.

It is sufficient to reply on this point, that like other societies, it has its specific objects, and confines its attention to its own proper concerns. Its members are at liberty to hold what opinions they please on abolition measures; but these do not belong to the objects of the Society.

But it is charged, that Colonizationists are in league with the slaveholders of the South, who contribute to their objects from sinister motives, and, therefore, are to be held for abettors of slavery.

It is assumed in this objection that in all our efforts for the benefit of the African, we must reject the assistance of our southern fellow-citizens—the only agency that *can* control the subject, consistently with order and peace. As to the inference—being a mere constructive imputation, and that in the face of disavowal and evidence, it is a gross violation of courtesy and candor—it proves nothing but the badness of the spirit of him that employs it.

We confess that we desire to conciliate the South in *this* and every effort for the elevation of the African race. Ours is not the spirit of denunciation that tends to alienate southern humanity or provoke southern cruelty to bind closer the chains of the poor slave. We know nothing of that benevolence which teaches us for love to one portion of our fellow-men to hate another—to promote the cause of humanity by creating disunion among its friends.

What if there be individual contributors to the colonization cause who have sinister views; does this convert all its blessings into curses, and all its supporters of long tried integrity and sincerity into false and treacherous hypocrites? What infatuation, fellow-citizens, has come over us, that such a spirit of delusion should find currency among us?

It is objected, that colonization inflicts an injury and injustice on the colored man in transporting him from the land of his birth and his own country where he has earned a home by his toils and sufferings.

It is answered, that the Colonization Society removes none but “by their own consent.” Is voluntary emigration a crime? Would the objector restrain the colored freeman in this liberty? Or is it unjust or unkind to aid him in this effort to better his condition? How is it to the purpose to talk of his *right* to a home in the country, when he chooses for his own interest to exchange this home for another?

But it is said that the condition of the free negro is rendered unhappy, with a view to make him prefer expatriation, so that his removal is equivalent to compulsion.

That oppression and wrongs of the colored man exist in the South is not doubted—nay, it is believed to be incident to the condition of two races thus situated. They existed before the colonization enterprise commenced—they continue now. But could it be proved, which it has not been, that this effort furnishes occasion of increased oppression, how could this be charged on the measures of relief. Let those who oppress bear the sin and blame.

Finally, it is objected that the colonies on the coast of Africa are a land of sickness, suffering and death.

This is proved to be an unfounded misrepresentation by the clearest and fullest testimony of the colonists and all important witnesses who have visited the ground.

To the friends of peace and order in our own community—to men of sober and enlightened benevolence in every good cause—to the substantial friend of the poor African, whether as a suffering slave or a still degraded though nominal freeman—to those who are willing to make sacrifices as well as inculcate principles in this cause, the colonization effort rises like the bow of promise in our troubled sky. As such we regard it—as such we have embraced it—as such we commend it to you.

[From the Christian Statesman.]

AMERICAN COLONIZATION SOCIETY.

It must be a source of high satisfaction to the patriot and the philanthropist, to learn that throughout our country there is evidence of returning confidence in the beneficent operations of this Society. The causes, which for a time had discouraged its friends and paralyzed the managers, have been obviated. Confidence has taken the place of distrust. Life and vigor have succeeded to apathy. The aid of the Government, which was first bestowed under the Administration of Mr. Monroe, and subsequently partially withdrawn, has been again granted, and ample means furnished for the defence of the Colonies; and the Governor of the Commonwealth of Liberia, commissioned by the United States to superintend the colony of recaptured Africans.

Measures have been taken to promote the agricultural interests of the colonies, in connexion with the encouragements held out to commercial enterprise; keeping in view the principle, that their commercial business cannot be well sustained and firmly established unless the agricultural interests of the country are constantly cherished, and perseveringly pursued.

The efforts of the directors appear to be seconded by the benevolent public. Many talented and energetic gentlemen have accepted agencies; and some of them have devoted their whole time without compensation. Among the agents are: Porter Clay, Esq., of Illinois; Hon. William Halsey, of New Jersey; Rev. Thomas B. Balch, of Virginia; Rev. E. Skinner, of Connecticut; Rev. William Wallace; Rev. J. B. Crist, and Rev. Henry Miller, of Ohio; Rev. George Peck, of Wheeling; Rev. Moses Chase; Rev. W. H. Snyder; Rev. C. Cummins, and Rev. S. Chase, of New York.

Several of these gentlemen are already in the field, and the others will soon commence their labours. Mr. Gurley, the Corresponding Secretary of the Society, is prosecuting the cause successfully in the Southwest, and will extend his tour as far as New Orleans.

We understand that Mr. Elliott Cresson, the able advocate of Colonization, and who spent the last fall and winter, gratuitously, labouring for its promotion, proposes that as soon as his exhausted energies are recruited, to commence his labours.

This year we hope to see all the operations of the Society extended so as to carry out the emigrants which have been a long time waiting for a conveyance to Liberia. And it is among the most encouraging indications of a better feeling in the minds of the coloured people, that application from some of good character, and possessing property, have been made for a passage to the Colonies.

The interesting debate between the Rev. Mr. Gurley, the Agent of the American Colonization Society, and the Rev. Mr. Blanchard, an Abolitionist, which commenced on Monday, closed on yesterday afternoon.—The controversy was the result of a challenge from the Abolitionists. Mr. Blanchard is their proudest and ablest champion. Mr. Gurley was triumphant throughout. His closing speech on yesterday, was one of the most splendid-specimens of genuine eloquence we have ever listened

to. He fully and triumphantly sustained the cause of Colonization, and scattered to the winds every argument advanced by his opponent. This is not our opinion alone; but it is the general sentiment of those present.

We propose, at no distant day, when the excitement which this discussion has created has subsided, to notice, at length, some of the arguments advanced by the Abolition champion, and to hold them up to that public indignation which they merit. His appeal to the prejudices and worst passions of the black population, who were there in numbers, cannot be too strongly condemned. The man who will endeavour to enlist the passions of one class of citizens against another, to the detriment of the peace and order of society, is an unworthy and dangerous member of society, and this was the tendency of the Reverend agitator's remarks, from the beginning to the end.

The coloured population are already sufficiently impudent and insolent to their white brethren without the aid of any such ghostly prompters as the Rev. Mr. Blanchard. It was only yesterday, that we overheard a negro remark to his companion in the street, that a gentleman who participated in the debate at the late Colonization meeting at the College Hall, ought to have his throat cut for language said to have been uttered by him upon that occasion. They had been drinking in the poisonous eloquence of the Rev. Mr. Blanchard.

We are not in the temper or mood to make further comment upon the dangerous consequences to society, which such appeals to the prejudices of our black population as we have animadverted upon, are calculated to produce.

A meeting of the friends of Colonization is announced for this evening, at the College Hall, for the purpose of effectually organizing the society.

A meeting of the citizens has also been announced, to take place on to-morrow evening, at the Court House, for the purpose of expressing their approbation of the views and objects of the Colonizationists, and their abhorrence of Abolition.—*Cincinnati Republican, March 8.*

ANTI-ABOLITION MEETING.

AT one of the largest meetings ever held in the City of Cincinnati, assembled at the Court House, on Saturday evening, the 9th inst., David Griffin, Esq. was appointed President, Major J. F. Conover and General C. Hales, Vice Presidents, and G. W. Bradbury and J. Graham, Secretaries.

General R. T. Lytle was called for, and in his able and eloquent manner, stated the object of the meeting, after which he offered the following preamble and resolution:

Whereas, The citizens of Cincinnati having, for a length of time, endured with a patience and forbearance as commendable to their good taste as a law-abiding and peace-seeking people—as it was abhorrent to their good feelings, high sense of justice, and unquestionable patriotism, the active operations of a *meagre clan*, who style themselves *Abolitionists*, and seek by the public exposition of doctrines conceived to be not only dangerous but fatal to *order, liberty, and law*—consider it due to themselves at this time as American citizens, in a public and solemn manner,

to protest against their proceedings—to denounce their measures, and by a full, clear, and emphatic expression of public sentiment as it really exists with almost the most entire mass of our population, to repress their efforts, to repudiate the doctrines of this misguided and dangerous association, and in the most public manner to convey this sentiment abroad, with the zeal of their indignant reprehension and rebuke.

Be it therefore *Resolved*, By the citizens of Cincinnati, in town meeting assembled, that they remember with reverence that compact, which, after the severe toil, and most self-sacrificing energies of our Revolutionary sages, resulted in the formation of the existing republic, and induced the sovereign and independent States, by articles of confederation, to establish this *Union*, as a legacy worthy of our protection and dear to the hearts of American freemen.

Resolved, That any association, calculated by its principles to break this contract, is a breach of faith to the dead, an absolute wrong to the living—detestable alike for its bad faith, and its insurrectionary and most treasonable designs.

Resolved, That so long as these societies exist, and continue their exertions, we will oppose them by such legislation as will place the aiders and abettors of such schemes in their true positions, as parricidal enemies to the land that has fostered and protected them, and use all honest efforts to make the propagandist of their doctrine amenable by law, to the penalties appropriate to a mischievous internal foe.

Resolved, That in the agency of the Colonization Society, we discover the only sure, safe, and feasible prospect from the ills of slavery, and cordially embrace it, as the most mild and rational and philanthropic means of African freedom and emancipation for that population now resident in America.

M. N. McLean, Esq. moved that the preamble and resolutions be referred to a committee of five, for the purpose of making any amendments they might consider necessary. This motion was discussed at length, and finally lost, by a large majority; the preamble and resolutions were then adopted, by the meeting, without a dissenting voice.

J. Graham offered the following resolution, which was unanimously adopted:

Resolved, that in the opinion of this meeting, Abolitionists, by their measures, are not only striking at the basis of our Union, and sowing discord among the different States, but are also pursuing a course eminently and inevitably calculated to prevent all amelioration of the condition of the coloured race.

The meeting was addressed by Gen. Lytle, W. F. Thomas, Esq. and several others.

The proceedings of the meeting were conducted with the most perfect order and harmony, and adjourned at an early hour.

Resolved, That the papers of this City be requested to publish the proceedings of this meeting.

D. GRIFFIN, *President*.

CHAS. HALES, }
J. F. CONOVER, } *Vice Presidents*.

G. W. BRADBURY, }
JOS. GRAHAM, } *Secretaries*.

During the past week our city has been the scene of much excitement and controversy upon Abolition matters, which excitement, we trust, is likely to result in most wholesome consequences.

First, we had the debate on Columbia street, the fruit of a challenge from the Abolitionists to the Rev. R. R. Gurley, which lasted four days, and is acknowledged on all hands, to have ended in the total discomfiture of the challenging party.

On Friday evening there was an adjourned meeting at the College Hall, composed of the friends of the Colonization cause. The proceedings of this assemblage will be found in our paper of to-day. We were glad to notice at the College, on the evening in question, a large portion of our most respectable ladies. Various eloquent addresses were delivered, and the meeting was one of the most interesting which has been in the city for many months.

On Saturday night came off the great meeting at the Court House, of those opposed to Abolitionism, root and branch. The proceedings on this occasion will also be found in to-day's paper.

It was a gathering of those opposed to the wild schemes of the Abolitionists, and in favor of rescuing the city from the foul imputation and disgraceful reproach of being the asylum and retreat of the Abolitionists—a city of fanatics in their worst form—a hive swarming with these dangerous disorganizers.

As was anticipated, even notwithstanding violent opposition in some quarters, the assemblage was one of the most numerous convened in the city for a great length of time. The capacious court room and gallery were not only literally crowded, but large numbers were forced to remain in the yard, in consequence of inability to obtain room inside. Throughout the whole of this multitude, the most perfect order was preserved, and a singular harmony of feeling seemed to prevail. The various resolutions passed without a dissenting voice, an unanimity as singular as it was desirable. The speeches were vociferously applauded—a common sentiment acted upon the minds of the entire mass.

It is a matter of sincere gratulation to every lover of good order, to find that this crowd gathered together quietly, transacted its business efficiently and harmoniously, and dispersed with similar evidence of proper feeling, leaving not the slightest foundation upon which to build the assertion that there was any disorderly conduct. We particularly mention the fact, because it falsifies all the hopes and predictions of the opponents and enemies of the meeting. In this community the Abolitionists have nothing to fear from violence, although violence may be by them desired and invited. They have much to fear from the condemnation of public opinion, the manly and indignant rebuke and reprehension of every patriotic citizen.

Upon this subject we shall have more to say anon; in the mean time we commend the proceedings of this meeting to the attention of the friends of the Union, in every quarter of our land, as the real feeling, honestly and frankly expressed, of the great body of the people of Cincinnati. There was no political gathering—no distinction of party—no exclusive sect, but an unbiassed, free, and unprejudiced declaration of sentiment in terms that cannot be mistaken or misinterpreted. Let the declaration have its weight.—*Cincinnati Republican*.

FOR THE MONTHLY CONCERT.

The following interesting and touching appeal, contained in a letter from Thomas Buchanan, Esq., who at the period of its date was the Governor of the Bassa Cove Colony, in Liberia, Western Africa, to the Monthly Concert of Prayer of the Reformed Dutch Church, of Philadelphia. The latter is dated July 10th, 1835. It loses nothing, however, of its interest, or of its application to the spiritual condition of Africa, by the lapse of the intervening time: while it is particularly pertinent, at the present moment, as an illustration of the spirit and character of this excellent Governor, who, after a visit to this country, has just embarked in the Ship *Saluda*, on his return to Africa, where he is commissioned to act as Governor General of the Colonies.

"My dear brethren and sisters,—though separated from you by the wide ocean, I am often with you in spirit. The bond which unites me to you, and which gives me the privilege of addressing you by the endearing title of fraternal regard, is stronger than time or distance. Situated as I am, far from the endearments of home, and the soothing influence of Christian intercourse, my mind loves to revert to the interesting scenes and loved companionship of other days. Among them all, there is none around which memory more fondly lingers than that where we have so often united in "labors of love," and mingled our prayers around the altar of our Father and our God. Placed in the midst of heathenism, and retaining the most vivid impressions of that solemn, and to me eventful evening when I bade you farewell in the missionary prayer meeting, my thoughts are most frequently with you in that interesting capacity; and it is when thus assembled, that I wish now to address you, and to ask, as you bow before the mercy seat, that you will remember, with your unworthy brother, the poor perishing savages by whom he is surrounded. Here is a continent shrouded in the gloom of midnight;—A HUNDRED MILLIONS of immortal souls, degraded and deformed by all that is disgusting and hateful in sin—the slaves and victims of cruel superstition and debasing idolatry. Over this vast field of moral desolation the churches have slept strangely—shamefully. I do not mean in the spirit of invidious censure to bring sweeping charges, or to detract from the glorious achievements of the missionary enterprise—but in the name of the Lord Jesus Christ, I must lift up my voice in behalf of robbed and bleeding Africa, and again say shame on the cruel neglect with which she has been passed by, while India, China, and the Isles of the ocean, and the most distant corners of the earth have been sought out and blessed with the light of salvation. And yet what claims of fearful magnitude, above all other lands, does this present for Christian sympathy and aid. For three hundred years a miserable prey to the depredations of the civilized world—wronged, insulted, trampled under foot, and fifty millions of her helpless children torn from her bleeding, distracted bosom, and dragged in manacles to hopeless bondage. Has she not a right to back her plea for mercy by a demand for *justice*? But a better day is dawning upon this outraged and benighted continent. Her blood-stifled groans have gone up into the ears of the God of Sabaoth, and in the mysterious ordering of his providence, he is converting the engine of her sufferings

to the means of her regeneration. Through the agency of Colonization, this blessed result is now operating. The children of oppression are being restored to the land of their fathers, and bringing with them the knowledge of the true God, and the institutions of civilization. At several points along this savage coast, Christian communities are springing up, and spreading around them their healing influences. And now, too, the Church, aroused by the mighty efforts of Colonization, is turning her attention hitherwards—already many noble spirits of the missionary corps have devoted themselves on the altar of Africa's salvation—and many, many more, I trust, will follow them, even unto death.—But how little has yet been done! how much remains to be accomplished! The few feeble lights which now glimmer athwart the deep and wide-spread darkness, must be multiplied a thousand fold, ere “Ethiopia,” in all her borders, “shall stretch out her hand unto God.”

“My dear brethren, let me freely appeal to you. You have been for years praying for the spread of the Gospel among the various portions of heathenism. Has Africa had a share in your Christian sympathy and your fervent petitions? You have a deep and peculiar interest in her welfare. As Christians—as American Christians, Africa calls upon you with a mighty voice. She points to the horrors of the accursed slave-ship—to the wrongs of her two millions of captive children in *American* chains, and she asks how long? OH, HOW LONG? And I will add another claim upon your prayerful interest in behalf of my poor savage dying neighbors. You have a brother here—one whose name is recorded with yours—whose hopes and whose home are with you, who loves you and prays for you. He beseeches in all earnestness, that your supplications may ascend for the salvation of this wretched people, for whose welfare he has come out from the pleasant scenes of his native land, and the sweet society of Christian friends. And now farewell—may God in his infinite mercy guard you and guide and preserve you long on the earth, to advance his cause. May yours be the blessed experience that “he who waters shall himself be watered.” Again farewell—and should we never meet till

“Above ne’er to part, but forever to dwell
With the Master in glory—till then, oh farewell.”

Your brother in Christ,

THOMAS BUCHANAN.

[From the Christian Statesman.]

CINCINNATI, March 12, 1839.

I arrived (says Mr. Gurley) at this great and prosperous city of the West, on the 21st of last month, and on the evening of the 22d addressed a respectable assembly of citizens, on the subject of African Colonization, in the Hall of the Cincinnati College. A second and much larger meeting was held in the same place on the evening of the 28th, over which the Hon. Judge Burnet presided; and after several addresses, resolutions were adopted expressive of confidence in the scheme of African Colonization, and of a purpose to organize a Society, and raise \$2000 a year,

for two years, in aid of the American Colonization Society. The venerable President of this meeting, who has just concluded his payment of \$100 a year for ten years, announced his purpose of continuing a payment of \$100 annually for two years longer, and many other gentlemen subscribed with liberality. A challenge, however, being tendered to me by the Secretary of the Ohio State Anti-Slavery Society, to meet the Rev. Mr. Blanchard in debate on the question, "whether the Colonization Society was worthy of the confidence and support of the American public?" I felt it my duty to accept it, and not permit the injustice of the attack to drive me from its defence. Reluctant at all times to engage in public conflict, even against the foes of one of the most unexceptionable and philanthropic plans in the world, I determined if possible to show to the intelligent citizens of Cincinnati, that, assailed as it might be, the Colonization Society stood before them and the country, with soundness at its heart, and unsurpassed benevolence. The debate continued three hours a day, for four days, and terminated on last Thursday afternoon. For three days the Third Presbyterian Church was thronged with an audience, comprising a large portion of the intelligence, wealth, and character of the city. Abolitionists, it is said, from the neighboring country, were present. The friends of Colonization filled to overflowing the ample hall of Cincinnati College on Friday evening, when Judge Burnet presided, and William Greene was chosen Secretary. The constitution of the Hamilton County Colonization Society was adopted, the officers elected, many names of members received, and committees appointed to solicit pecuniary contributions in the different wards of the city. A noble spirit of zeal was manifested, and I cannot doubt that the Society just organized will prove among the most efficient and generous in the Union.

[From the Maryland Colonization Herald.]

SEVENTH ANNUAL REPORT

OF THE BOARD OF MANAGERS OF THE MARYLAND STATE COLONIZATION SOCIETY.

We insert the first part of the Report, under the several heads, as follows :—

EXPEDITIONS SENT.—Since the last annual report the Board of Managers have despatched two expeditions to Maryland in Liberia. The Columbia sailed from Baltimore with thirty-six emigrants on the 17th of May last, and the Oberon sailed with fifty-three on the 22d November following. Both expeditions were well provided with every thing necessary to the comfort of the emigrants on their voyage; and the Fall expedition took out the usual supplies of goods to furnish means for making preparations for the reception of fresh emigrants. The emigrants were well provided with tools and implements of labour suited to their age, sex, and previous occupations; and they were all told before sailing, that idleness and worthlessness found no exemption from their usual fate in Africa; and that there, as in America, wealth and prosperity could only be obtained by industry and good conduct.

MANUMISSIONS.—Among the emigrants by the Oberon, were some va-

luable servants manumitted by Thomas Oliver, Esq. Mr. Oliver offered freedom to all his servants, on condition that they would emigrate, and offered to purchase the wives and children of such as had married slaves, to prevent families from being divided. The greater part of Mr. Oliver's servants preferred remaining in Maryland, however, to wait the report of those who sailed in the *Oberon*. The Board have great pleasure in noticing, on this occasion, the noble generosity of Mr. Oliver.

PHYSICIANS TO THE COLONY.—Doct. Robert McDowell and Doct. Samuel F. McGill sailed in the *Fall* expedition. Doct. McDowell is a physician who has had much experience already in the diseases of the African coast, and goes to the colony as colonial physician for one year. Doct. Samuel F. McGill is a young colored man who has received an excellent medical education at a college to the north, which gave him a diploma in October last. He is the eldest son of the present vice-agent of the colony, and has, with the exception of the last three years, resided from infancy in Africa. He considers Africa, therefore, as his home; and the Board, believing that with Doct. McDowell's aid he will have obtained sufficient practical knowledge in the coming year, propose, when the term of Doct. McDowell's appointment expires, to appoint him colonial physician in his place. Doct. McGill took with him an excellent medical library, and has been instructed to select one or more young men of suitable capacity, and commence their instruction in medicine, with a view, at a proper time, to being sent to this country to attend the necessary lectures, as Doct. McGill has himself just done. The Board trust that they have secured in this way the immediate and future and permanent supply of efficient medical skill in the colony.

PROSPECTS.—The situation of affairs at the colony at the latest dates was, generally speaking, very satisfactory. The last season had been one of unusual scarcity on the coast, and the colonists had been induced thereby to turn their attention to agriculture more steadily than they had yet done. Present inconvenience may in this way result in ultimate good. The policy of the Board with respect to trade had not been changed, and still remained in the hands of the agent; but the colonists, without a coin as a medium of exchange, had been obliged to become traders, in some fashion, in their intercourse with the natives for provisions. The recent scarcity had thoroughly admonished the colonists to raise their own provisions, and the lesson they have received in this respect, will not, it is hoped, be soon forgotten.

PAPER CURRENCY.—In the last annual report it was stated, that with a view of obviating the necessity of trade and barter among the colonists, and between them and the natives, the Board had sent out a paper currency, so designed and engraved as to be intelligible as representatives of value to the illiterate natives, as well as the colonists. The accounts received from Governor Russwurm, state that the plan has fully answered the purpose intended, and is popular with none more than the natives themselves. While the system of barter was in vogue, a native scarcely ever sold an article to a colonist, and received merchandise in exchange, that he was not obliged to divide a portion of it among such friends as happened to be by when the bargain was struck; now, when he is paid a piece of paper, this partnership of profits cannot take place, and the paper is turned into goods at the public store, when the holder can secure the

entire proceeds to his own use. This is perfectly understood by the natives, and hence the popularity, with them, of the paper currency. Another good effect of it is, that it enables the colonists to lay by what they can spare of their earnings, and there is a plan on foot, in consequence, of a savings' institution. Above all, the petty traffic which obliged the colonists to keep assortments to deal with the natives is well nigh broken up.

INTERNAL COMMUNICATIONS.—The Maryland avenue has been gradually extended from Harper to the interior, in the direction of Denah, and is graded and bridged, and passable for carriages for a distance of upwards of four miles from the Cape. The farms of the colonists are laid out on either side of it. The land along the road improves in quality as the seashore is left. Denah is a large native town on the Cavally river, about twenty miles from Harper, and within the territory of the society. Its situation is very eligible, and when a free communication is opened between Denah and Harper, it will be easy to extend it by water to the cataracts of Faye, at the foot of the mountain range, and in an elevated and salubrious region. The Cavally, from Denah to the cataracts, has an average depth of ten feet of water at all seasons, and the distance by the river is about forty miles.

RELATIONS WITH THE NATIVES.—The relations of the colonists with the natives are generally satisfactory. Theft, the common vice of barbarous tribes, is still a fruitful source of disputes; but the numerical strength of the colony, is now such as place it beyond all apprehension from native violence.

The efforts of the agent are unremitting, however, to preserve a constant and friendly intercourse with the surrounding tribes. The native magistrates and constables, noticed in a former report, still continue to perform their appropriate duties, and the efforts of the latter are generally effectual, when theft is committed, to detect the offender.

COTTON AND TOBACCO.—Cotton is found to succeed at the colony, though delay and difficulty have occurred in producing it in quantity, for want of experience as to the proper time to plant it. Some Cuba tobacco seed was sent out two years ago, and tobacco raised from it was brought to Baltimore on the return of the Columbia. It was of an excellent quality, but milder than the Cuba tobacco. The leaf was fine and silky, and segars made from it were pronounced by judges to have the recommendations of mildness and flavour.

CODE OF LAWS.—It has been heretofore stated that a code of laws for the redress of injuries had been prepared by Hugh D. Evans, Esq., which, together with the constitution and declaration of rights, and the ordinance for the temporary government of Maryland in Liberia, formed a system for the use of the colonists. Copies of these laws having been printed and sent to the colony, were, by the agent, distributed among the officers of the colony and the most intelligent citizens, and after sufficient time had been allowed for their examination, they were formally proclaimed by the sheriff, with appropriate ceremonies, and at once took the place of the heterogeneous compound of law and customs, which had been previously in use. Experience has since shown their adaptation to the wants of the colony.

POPULATION.—The population of the colony is at this time about five

hundred, exclusive of the natives. There are two uniform volunteer companies: one of infantry, the other of artillery, which are represented to be well drilled, and to take great interest in their duties. Those who are liable to military duty, but do not belong to the volunteers, are formed into a company of un-uniformed militia.

MISSIONS.—Since the last annual report, the Episcopal Board of Missions have increased their establishment at Cape Palmas, until it is now the largest white missionary body in Africa. It consists of the Rev. Doct. Savage and lady, Rev. Mr. Payne and lady, Rev. Launcelot Minor, Mr. and Mrs. Parker, Mr. Byron, Miss —, and Mr. —, in all ten white persons. The mission of the A. B. C. F. M. consisting of the Rev. J. L. Wilson and lady, with a coloured printer and assistant teachers, is still maintained. Mr. Burns and lady (coloured) are the missionaries of the Methodist Episcopal Church. The attention of the latter is devoted to the colonists: the care of the two former establishments is limited, almost exclusively, to the heathen. Fair Hope and Mount Vaughan, their respective places of residence, have already the appearance of handsome and permanent settlements; while Mount Emory, the seat of the Methodist Episcopal Mission, may be expected soon to take rank with the other establishments.

HEALTH OF THE COLONY.—The health of the colony has long ceased to be a subject of anxiety to the Board, they being satisfied that all that is wanting to make it as healthy to the coloured people as any other spot to which they could emigrate, is care during the first few months of their residence. The health of the white missionaries is of itself a proof that nothing need be apprehended by emigrants on the score of climate.

From the Cincinnati Republican.

DR. WOODS' OPINION OF COLONIZATION.

African Colonization, has been called a Southern pro-slavery scheme; and efforts have been made to excite prejudice against it, by holding it up in this false light.

The opinions of able and pious northern men are therefore important. The following sentiments of Dr. Woods, of Andover, are worthy of attention; not only on account of the author's reputation and locality, but for the intrinsic good sense which distinguish them:

From the Watch Tower of March 1st, 1839.

MESSRS. EDITORS:—At an Anti-Slavery Convention, held a few weeks since at Amesbury Mills, the Rev. Mr. Torrey, of Salem, was understood by many persons, among which were some professed abolitionists, to say in his lecture in substance as follows: that "Rev. Mr. Gurley, during his recent tour at the North, had advanced views so disgusting and revolting upon the subject of Colonization, that such men as Dr. Woods of Andover, and the Rev. Leonard Bacon of New Haven, who had formerly been the firm friends of the cause, had renounced it."

To obviate such an erroneous impression in regard to one of these distinguished individuals, and to do him justice, I will extract a portion of a letter from him, as follows:

"I have felt an invariable attachment to the Colonization enterprise from the beginning. But since the visit of Mr. Cresson and Mr. Gurley, and since I attended to the enlarged and candid and rational views which they exhibited of the subject, and the mild and persuasive and yet powerful remarks which Mr. Gurley made in our Chapel, in answer to inquiries there proposed to him, my former attachment to the Colonization enterprise has been increased; and I am now more fully persuaded than ever, that we can in this way do more, than in any other way, to pay a part of the immense debt to injured Africa; and that for the present, this enterprise, if vigorously pursued, tends more than any thing else to diminish the evils of slavery, and to promote the benefit of the colored people in our own country. There is no necessity that Colonization should preclude any other sober, judicious measure, which may be proposed for removing the degradation and sufferings of the slaves, and securing to them all the rights and privileges of rational, immortal beings.

"If any one will show us some other way in which we can do good to our fellow-creatures of the African race, besides Colonization, why should we not fall in with that also? It is according to the analogy of Divine Providence, that so great a work as to deliver our country from the evils of slavery, and to confer on the colored race the blessings of liberty and knowledge, and especially the blessings of religion, should be accomplished by one single mode of benevolent action? If a kind Providence, whose indications we ought most devoutly to watch, shall clearly open any other way, in which we can, with a reasonable prospect of success, make efforts to promote the temporal or external good of the slaves, I will venture to predict that Gospel ministers, and other good men in New England and beyond New England, will unitedly engage in the work. But why should any one oppose the Colonization enterprise? In present circumstances I regard it as the most promising and unexceptionable mode of benefitting the colored people, and as deserving the cordial support of the whole community, as all we can do in this way is clear gain. Mr. Cresson's and Mr. Gurley's lectures here had, so far as I have been informed, a decidedly favourable influence upon the cause they advocated. I am sure this was the case among the members of the Seminary, and among those in the village, with whom I have had opportunity to converse.

"Indeed I can hardly conceive that it should be otherwise, considering how rationally and candidly and unexceptionably the gentlemen above mentioned treated the subject. Had I wealth to bestow upon benevolent objects, there are very few which I should think more worthy of my patronage than Colonization. This is the opinion I have uniformly entertained and expressed. I have never knowingly uttered a word indicating an opinion different from this. I am sorry any mistake has been made respecting my views, and shall be very much obliged if you will take pains, in any way you think proper, to correct the mistake. I would not impose my opinion on any one; but I would not have it misrepresented."

The views of the other gentleman I hope will soon be known.

JUSTITIA.

COLONIZATION IN HARTFORD.

We copy from the *Hartford Congregationalist*, a notice of the disinterested labours of Elliott Cresson, Esq., the indefatigable friend of Colonization. Many of the New England papers, secular and religious, speak favourably of his intelligent expositions of this interesting subject. It would seem that Mr. Cresson has been treated with much courtesy, during his philanthropic tour, and that he has discovered that extreme abolition views are much less prevalent in the New England States than has been generally apprehended.

Next week we shall copy a letter from this gentleman, which is designed to show what Colonization has accomplished. If our readers wish to do immediate and certain good to our coloured population, we know of no institution, through which their benevolent efforts may be exerted so efficaciously, as the Colonization Society. In this connexion we may mention, that instead of their weekly newspaper, the Pennsylvania Colonization Society have issued the first number of a monthly magazine, entitled "*The Colonization Herald and General Register*," at two dollars a year. Each number will contain 48 pages, and will be printed in a handsome style.—*Presbyterian*.

[From the *Congregationalist*.]

MR. CRESSON'S LECTURES.

On Sabbath evening, February 10th, Mr. Cresson addressed the congregation at the Episcopal Church in this city, and, also, at a later hour, that at the North Baptist Church, confining himself principally to the consideration of those missions in Liberia which are sustained respectively by these denominations. We had not the privilege of being present, except a few minutes at the close of the second exercise.

On the Tuesday evening following, Mr. Cresson gave a Lecture to the citizens generally at the Centre church; and continued it on Wednesday evening. In these Lectures the speaker displayed a profound and intimate acquaintance with the whole subject of African Colonization, which he presented to the view of the audience, as he proceeded, in various and interesting lights, as it stands related to the best interests of this country, of Africa, and of the world. We can only glance at some of the facts and statements communicated, without reference to their order or connexion.

Mr. Cresson gave an appalling account of the Slave Trade with which Africa has been so long and so dreadfully afflicted, and showed how little effect, comparatively, the mere denunciatory enactments of National Legislatures, unaccompanied by other and more positive means of prevention, have had, or can ever be likely to have, in extinguishing this abominable traffic. It was truly humiliating to learn to how great an extent American enterprise is still clandestinely employed in this guilty commerce. Mr. Cresson stated, however, that it is not by the supply of any slave market in this country that this trade is enabled to subsist; and, therefore, that the abolition of slavery in the States would not materially, if at all, impair the demand which continues to stimulate the cupidity of the slave trader, both black and white; and over which we can assert no species of

restraint, unless it be through the instrumentality of our Colonies on the coast of Africa. These colonies have already excluded the Slave Trade from two hundred miles of that coast, although there are some intervening portions of this territory which are not yet included in their purchased possessions. Cape Messurado, where Monrovia now stands, before its occupation by the Colonization Society, was one of the greatest slave marts on this part of the coast. If the Colonists had but the assistance of a small armed vessel they might immediately impose such a check upon the traffic in their whole vicinity as must effectually discourage and destroy it. At present, without such assistance, they cannot be expected to do more than to secure their own territory. The Colonization Society has demonstrated the practicability of putting an end, at no distant day, to all the crimes and miseries of the African Slave Trade.

On the continent of Africa are one hundred and fifty millions of barbarians, capable of being elevated and saved by the influence of civilization, under the auspices of Christianity. Many of their tribes have already been accustomed to associate the means of knowledge with the ministers of religion, from what they have seen or heard of missionaries of other times and countries. Their eagerness now to receive the "Good-man," is not to be attributed to any proper estimate of the spiritual nature of the Christian religion, but rather to their desire or curiosity in reference to instruction in the knowledge of books and of the arts. Yet this is itself a remarkable circumstance, and affords a most inviting opportunity for the combined action of all the intellectual, moral, and religious influences comprised in an enlarged scheme of Christian civilization, like that of the Colonization Society.

Mr. Cresson spoke in a forcible and convincing manner of the powerful influence to be exerted by the Colonies at some future period, upon the character and condition of the coloured population of this country. When the light of freedom and religion shall be reflected to these shores, as at length it will be, from the free, United States of Africa; when a flourishing and lucrative commerce shall open the channel of a frequent and mutually advantageous intercourse between those states and these, it is impossible to suppose that our coloured population will be left to continue long in their present state of degradation. The mutual antipathies and prejudices between the races, which are founded in the difference of condition or cast, rather than of colour, will, in every good sense, be done away, when the Africans in any part of the world shall be raised to an equality with ourselves on the scale of moral, intellectual, and political elevation. Most important results may also be foreseen, depending on the prosperity of the colonies at Liberia, in the ultimate emigration of a large proportion of the coloured people of this country to their native land.

Mr. Cresson stated a great variety of interesting particulars, respecting the present condition of the Colonies, scarcely any of which we have time to give in detail. In a population of five thousand, the present census of Liberia, there are eighteen churches of different denominations, and forty ministers of the gospel, mostly coloured persons. Monrovia, with a population of twelve hundred, has five churches, two printing presses, two periodical publications, and numerous trading vessels. At New Georgia two hundred and sixty native Africans reside, who have

been redeemed from slavery, have married colonists, and are rearing their families in all the principles and habits of a Christian community. Here are two churches. From Bassa Cove, now the site of a flourishing settlement, a large shipment of slaves was made in 1834. About that time Dr. Hawes, of Virginia, by his will liberated his slaves, one hundred and ten in number, on condition of their being placed in the Colonies at Liberia. This was effected through the instrumentality of Mr. Cresson, who obtained the means to purchase seven hundred acres of land at Bassa Cove, for as many dollars, and to transport these persons and sixteen others thither, where they were landed in January, 1835. Here are now eight hundred inhabitants and four churches.

But we cannot dwell, as we should be pleased to do, on these and similar facts, which might be drawn out to a much greater extent. These results of sixteen years of incipient exertion in Liberia, achieved, by the blessing of heaven, under circumstances of great discouragement, are more than sufficient to repay every dollar of expenditure, every hour of toil and anxiety, and every precious life, which they have cost. The beautiful encomiums which Mr. Cresson passed upon the early founders and upon the most distinguished labourers in this enterprise, must have found a response in every heart in the assembly. A monument is rising on the shores of Africa, to perpetuate the praise of their generous philanthropy, long after the memorials of regal and military glory shall have perished.

[From the Hartford Daily Advertiser and Patriot.]

A meeting of the Ladies' Society for the Promotion of Education in Africa, was held at the Hall, 31 Tremont-street, on Saturday evening, at which Bishop Griswold presided.

The meeting was addressed very ably and appropriately by Mr. Cresson, who took occasion to point out some of the advantages which would follow the establishment of schools in Africa, and he dwelt particularly on the evidence which led him to believe that efforts in this course would be successful. The natives had already discovered the advantages and the new powers which civilization afforded, and they were desirous of acquiring information, obtaining books, and securing to themselves the improvements, which the civilized colonies on the western coast already enjoyed. Africa was at present literally "stretching forth her hands to God," and the times were propitious for the civilized world to make renewed efforts to dispel the darkness which had long dwelt over that unfortunate country, and by introducing the light of civilization and presenting the cheering hopes of Christianity, something would be done to mitigate the wrongs which she had suffered for centuries. Nations calling themselves civilized had torn from her fifty millions of her children, and hitherto the slave traders had made Africa a scene of constant war and violence. The establishment of the colony at Liberia was already exerting a powerful influence on all the neighbouring tribes, who were beginning to see how destructive to their interests was the slave trade, and were now making efforts to abandon it.

Mr. C. mentioned a number of facts showing how desirous many of the Africans were to learn to read, and to acquire a knowledge of the books of

the white man. He mentioned one instance of the son of a king, who had made two voyages to this country, working his passage for the sole purpose of obtaining an education, and was still pursuing that object in London at the present time, overcoming every obstacle, and making great progress in his studies.

We think no one could have attended this meeting without being satisfied that this society has a truly philanthropic object in view, and one, too, worthy the aid and support of every friend of the human race. It is an object on which both the friends and enemies of Colonization can unite—and we trust that all the friends of Africa and of the African race, will give it their aid and support, and will unite their efforts in affording to their fellow-beings in Africa now involved in pagan darkness, and rent and torn by civil contentions, the benefits and hopes of civilization and Christianity.

[From the Vermont Mercury.]

ULTRAISM, NO. 4.

The manner with the advocates of immediate abolition is to insist much upon the "crying sin of holding human beings in bondage." Without any regard to the circumstances, by which the relation of master and slave have been formed and are now perpetuated, they fix their eyes and, as far as they can, the eyes of the community upon a "general principle" that "all men are born free and equal," and then ask us, New Englanders, how we should like to be transported to the coast of Guinea or Caffreland and compelled to work for a black master. Well, we should'nt like it at all. Nor would the abolitionist like to cut turf in the bogs of Kilkenny for *saxpence* a day and pay one third of it to the tithe proctor. And as far as present human agency is concerned, there is equal or greater reason to impute blame for the poverty and misery of the Irish peasantry, than for the slavery of the negro in the United States. Both have been brought about by causes over which the present generation of men have no control. And it is as puerile to talk about remedying the evil of slavery by immediate emancipation as it would be to talk about renovating Ireland by an equal division of her green fields. Miss Martineau is the advocate for *one* measure and Mrs. Fanny Wright Darausmont for *the other*. I believe most good men look forward with hope and faith to the time when the slave and the peasant, and all who suffer by reason or poverty or ignorance or crime, will be released from their sufferings: to the time, when temporal comfort and intellectual culture, and, above all, a knowledge and reception in the heart of the truths of religion, shall make of mankind one great happy family. But the expectation of bringing this about by turning two millions of ignorant negroes out of doors, at once, is most pitiable. It is miserable quackery to say the best of it. We laugh about the dupes, who when they have vitiated and distorted their constitutions, and brought on a complicated train of ailments, by intemperance, in eating and drinking and the indulgence of unhallowed passions and unlawful desires, expect to have all set right by a dose of aloes and

soap under the name of Brandreth's pills. But this is sound practice compared with the nostrum of the abolitionists. The pills sometimes do no hurt. The immediate abolition of slavery would at best be a dangerous experiment.

But the honest and conscientious listeners to the lectures, which are industriously and unsparingly given, are told that it is well becoming the friends of freedom and humanity to form into societies and adopt creeds and articles of compact and agreement, for the suppression of slavery,—and many kind hearted ones are induced to lend their names to such associations. They are told that it is hoped that “the diffusion of light and knowledge will at length induce the southern people to emancipate their slaves—that they will be *persuaded* to set them at liberty.” At the same time an organized system of means is in operation, if not to induce slaves to run away, certainly to harbor and convoy them in their flight to the British Provinces, where they are made available as an arm of military defence. There is a regiment of blacks in the service of the British government in Upper Canada. At the same time, too, means, both political and moral are employed, in a manner more energetic than simple persuasion, to effect the abolition of slavery against the will, and in a manner totally regardless of the constitutional rights of the people of the South. Ought we not to cherish as much regard to our fellow-citizens of the middle and southern states as to the black population? Slavery, it should be remembered, was not introduced by the people now inhabiting those states—and another thing should be remembered; that the southern section of the Union will not continue in the confederacy, if the ultra measures for immediate abolition, which are strenuously advocated by some of the leaders of the sect of abolitionists, are adopted. Our clergymen, too, cannot do a greater injury to the sacred cause, in which they are engaged, than attempting to proselyte their southern brethren, as would seem to be the attempt of a convention of very respectable clerical and lay gentlemen recently assembled in the southern part of this county, who displayed more zeal than knowledge.

There have not been wanting those, whose abhorrence of slave-holding has led them to contemplate, with complacency, a division of the Union. In such an event, they regard the condition of the North as altogether safe, while they consider the South would be overrun by the blacks, and its white population destined to butchery, subjugation, or flight. We take a further view of the subject, and, if these numbers are continued, will recur to it on a future occasion.

R.

COLONIZATION IN ALABAMA.

[From the Nashville Commercial Chronicle, December 14, 1838.]

AUXILIARY SOCIETY IN BALDWIN COUNTY, ALABAMA.

At a meeting of a portion of the citizens of Baldwin county, favorable to the scheme of removing the free people of colour from the State, and United States, with their own consent, and of colonizing them on the

Western coast of Africa, held at Stockton, on the 3d day of December, 1838, Cyrus Sibley was appointed Chairman, and Joseph Hall, Secretary.

A committee, which had been appointed at a meeting held in the early part of the day, reported the following synopsis of the reasons of the people for moving in the matter, together with the annexed resolutions and constitution for their government as a Colonization Society, which were adopted, to wit :

We do not deem it necessary to enter into an elaborate argument to prove the expediency of a measure which, from its important bearing on our present and future prosperity, should be a matter of anxious consideration with all. But we consider, at least, a brief exposition of our views due to ourselves, as well as to our fellow-citizens who differ with us in opinion.

We hold it to be the duty of good citizens to duly weigh principles before they act upon them : but when once convinced that they are just and proper, and that it is expedient and for the good of the community that they should be carried out, then we hold that no lethargy, indisposition or opposition should prevent every well-wisher of his country from using all honest means in his power to render such principles effective. And after a due examination of the plan of colonizing the free blacks out of the country, with their own consent, we believe it safe, philanthropic, and of vital importance to its tranquillity ; because it requires, to the fullest extent, the inviolability of private rights and private property ; because it proposes to remove from among us a degraded, useless, and vicious race, who are but nominally free, to a place where they can be free and happy ; because the plan has been advocated and supported by such men as Jefferson, Madison, Monroe, Crawford, Marshall, Bushrod, Washington, and many other great and good men, whose wisdom and patriotism cannot now be questioned ; and because we consider the measure, of all others, best calculated to preserve good order and proper discipline among our slaves. For, notwithstanding the laws of most of the individual States, prohibiting their immigration within their limits to reside, it is notorious that they pass from State to State, and from one part of a State to another part, without exciting the particular attention of any one, and, of consequence, are peculiarly accessible to designing fanatics, who may, through their instrumentality, disseminate their disorganizing doctrines, involving, in their spread, insurrection, massacre, and servile war. Therefore, we deem the plan of removing them from the United States the most effectual method of counteracting the ultimate designs of the Abolitionists. It is notorious that they (the Abolitionists) are the most violent opponents which the scheme of Colonization has to encounter. Their penetration has discovered its tendency ; and they denounce it as a scheme originating among slave-holders, for the perpetuation of slavery, and for the removal of the very elements on which they (the Abolitionists) reply to produce an explosion which shall ultimately compel the Southern States to resort to indiscriminate emancipation in self-defence. We cannot, therefore, but look upon the rapid increase of the free blacks as danger-

ous, and affording probable grounds for the partial realization of these expectations, unless the process of removal be soon commenced and steadily prosecuted. Commenced now, and the expense of removing a sufficient number to prevent their farther increase, will not be too great to permit a hope of its being accomplished; delayed for another generation, and the resources of the State would be inadequate to the undertaking.

In 1790, the free black population of the United States was only 59,140; in 1830, it had swelled to 321,150! showing a doubling of the class, from the natural increase and from emancipation, about every fifteen years.

In the present slave-holding States, the same population was, in 1790, but 28,197; and in 1830, the number had increased to 167,718—being doubled in those States, from the natural increase and from emancipation, about every sixteen years.

In 1820 Alabama contained only 571 free blacks; in 1830 she had 1,510; and in thirty years from the present time, at the same ratio of increase, she will contain upwards of 50,000. Mobile, alone, has now 567—being about as many as the whole State had in 1820. In our own county, with an entire population of less than 3,000, (according to the recent census,) there are 69 free blacks.

The States of Virginia, Maryland, Louisiana and Mississippi, are now prosecuting the object with an earnestness proportioned to the necessity of removing so great an incubus. Nor can the same policy in this State, in relation to the same object, be otherwise than beneficial, which is necessary in those. Virginia, with a free black population of 50,000, availing herself of the agency of the American Colonization Society at Washington, has sent to Liberia about two thousand. Maryland, with a still larger free black population, has established a colony of her own, and, under a legislative appropriation of two hundred thousand dollars, despatches two or three expeditions annually to Maryland in Africa.

Louisiana and Mississippi have also colonies of their own, on the western coast of Africa, for which emigrants leave New Orleans twice a year, in a regular packet, owned by the two societies.

In view of these premises, we cannot see the wisdom of postponing action until the approaching tornado overwhelm us with its devastations. Liberia possesses every requisition of soil and climate to afford the colonies subsistence and independence. Already have several miniature republics sprung up there, in which are cherished the principles of our own institutions; and so far as the race is susceptible of improvement, the field is a favorable one of their success. Nor should it be forgotten that it is the natural home of the negro race, and at a safe distance, whence they can never return to the injury of our slave population; and, if stern necessity should ever demand their banishment from the United States, humanity could not plead that there was no place prepared for their reception.

As regards the charge made against this scheme, that it holds out inducements to emancipation, it should be recollected that our laws contemplate and permit it, on condition that the emancipated leave the State. The operation of the principles of this Society cannot change or influence the bearing of these laws. This scheme has nothing to do with emancipation—it embraces within the sphere of its functions only the free. Our

State laws declare, in bold relief, the evils of a resident free black population among us, and sanction (by their provisions for conditional emancipation) all that can result from the action of colonization on the slave population within its limits. We consider self-interest alone a sufficient guaranty, at all times, that the exercise of this privilege extended by the laws will not be of frequent occurrence; and it is an axiom in political economy which does not require illustration, that so long as the use of an article of property is productive, no further incentive is required to insure its retention by its owner.

Other collateral benefits might be adverted to, which will follow as consequences of the main object. The creation of a rich and varied commerce, in the rare tropical productions of Africa, will eventually repay, an hundred fold, the expenses incurred in the early stages of the enterprise. Nor are the improvement of the condition of the free negroes themselves, the possible civilization of Africa, and the ultimate suppression of the slave trade, considerations lightly to be overlooked. In fine, we believe that philanthropy itself has not conceived a scheme of more extended usefulness, independently of its future influence on the political and economical relations of the United States. And while we view the bitter and persevering opposition of the abolitionists to the plan as strong evidence of its claims to the favorable consideration of all true friends of the Union, we do not impugn the motives of others in their opposition to it; but we do entreat them to examine the subject, calmly and dispassionately; and we cannot but believe that, by so doing, they will arrive at the same conclusion which we have—that their opposition can have no other tendency than to embolden, if not to aid, the abolitionists and amalgamationists in their unhallowed efforts against the rights guarantied to us by the Federal Constitution.

In entertaining these opinions, we avow ourselves open to the conviction of error, and pledge ourselves to maturely weigh any and all arguments which may be brought against the scheme; and if satisfied that our view of its tendency is erroneous, we will retrace our steps and abandon our position. In proclaiming this determination, we may say that we shall not yield to denunciation, vituperation, or abuse—believing that a scheme of grave public injury may be shown to be such by the use of sound and decorous argument. We desire no other, and can reply to no other; but shall endeavour to sustain our position by its aid on our part, until candid investigation shall pronounce that position no longer tenable.

Resolved, therefore, That we approve of the object proposed to be effected by the American Colonization Society at Washington, in removing the free colored population from the United States, with their own consent, and will form ourselves into a Society auxiliary thereto.

2. *Resolved,* That such of us as are disposed to become members of the Society, do forthwith enrol our names as such; and that we will exert ourselves hereafter to procure as many additional members as possible.

[After an enrolment, under this resolution, of the names of almost every person present, it was]

3. *Resolved,* That the following Constitution be adopted for the government of the Society;

ARTICLE 1. This Society shall be styled the Baldwin County (Ala.) Colonization Society.

ART. 2. The object of this Society shall be to aid the parent institution at Washington in the colonization of the free people of color of the United States on the coast of Africa, with their own consent, until an Alabama State Society be formed—when it reserves the privilege of acting as auxiliary to the latter. It also reserves the right, at all times, of appropriating such funds as may be raised through its instrumentality, and remain unappropriated, to the removal of free blacks from this State, whenever any shall offer for emigration.

ART. 3. An annual subscription of ten dollars shall constitute an individual a member of this Society.

ART. 4. The officers of this Society shall be a President, two Vice Presidents, five Managers, a Secretary and a Treasurer, to be elected annually, and to continue in office until successors be elected.

ART. 5. The President, Vice Presidents, Secretary and Treasurer shall be *ex-officio* members of the Board of Managers.

ART. 6. The Board shall meet, to transact the business of the Society, at the Court House, on Tuesday of each term of the Circuit Court of each year, and at such other times as the President may deem it necessary to call them together.

ART. 7. The Secretary shall conduct the correspondence of the Society, under the direction of the Board of Managers, as well as record the proceedings of the Society.

ART. 8. The Treasurer shall keep the accounts of the Society, as well as take charge of its funds, and hold them subject to the order of the Board of Managers.

ART. 9. An annual meeting shall be held, hereafter, on Wednesday, during the Fall Term of the Circuit Court, at the Court House.

ART. 10. The Constitution may be amended, at any annual meeting of the Society, by a vote of two-thirds of the members thereof.

4. *Resolved*, That the people of the different counties throughout the State, who coincide with us in opinion on this subject, are hereby requested to form societies, and contribute towards the consummation of an object so important to our domestic peace and welfare.

5. *Resolved*, That the State Society formed, several years ago, at Tuscaloosa, ought to be revived, or a new one organized, that the Societies formed in the different counties may act as auxiliaries thereto.

The following officers were then elected under the Constitution :

President—CYRUS SIBLEY.

Vice Presidents—1st, JOSEPH HALL ; 2d, WM. KITCHENS.

Managers—Aaron Barlow, William Hall, Joseph Booth, Gerald Byrne, John Gallagher.

Secretary—Origen Sibley.

Treasurer—W. C. Dennis.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary thereof, and published ; and that editors of newspapers generally favorable to the object of this Society be requested to copy the same, entire or in part.

CYRUS SIBLEY, *Chairman*.

JOSEPH HALL, *Secretary*.

[From the Christian Statesman.]

COLONIZATION IN INDIANA.

Pursuant to notice given through the public papers, a large and respectable audience assembled on Friday evening, 22d ult., at the Presbyterian Church, Lafayette, Inda., to listen to an address from Porter Clay, Esq. on the subject of African Colonization.

After a clear and eloquent illustration of his subject, Mr. Clay proposed the formation in this county, of a society auxiliary to the grand and benevolent designs of the parent Institution at Washington, and submitted for the consideration of the meeting, the following constitution, viz.

CONSTITUTION.

1st. This Society shall be called the Tippecanoe Colonization Society, auxiliary to the Indiana State Colonization Society.

2d. The object to which it shall be exclusively devoted, shall be to aid the parent Institution at Washington, in the colonization of the free people of color of the United States on the coast of Africa, and to do this not only by the contribution of money, but by the exertion of its influence to promote the formation of other societies.

3d. An annual subscription of one dollar, shall constitute an individual a member of this society; and the payment of twenty-five dollars at any one time, a member for life.

4th. The officers of this Society shall be a President, five Vice Presidents, Secretary, Treasurer, and nine Managers, who shall be elected annually by the Society.

5th. The President, Vice Presidents, Secretary, and Treasurer, shall be *ex-officio* members of the Board of Managers.

6th. The Board of Managers shall meet to transact the business of the Society.

7th. The Treasurer shall keep the accounts of the Society, as well as take charge of its funds, and hold them subject to an order of the Board of Managers.

8th. The Secretary of the Society shall conduct the correspondence, under the direction of the Board of Managers, both with the parent Institution and other societies.

After the reading of the foregoing constitution, on motion of Mr. Clay, the Reverend S. J. Minor took the chair and called the meeting to order. The result of the proceedings was the organization of a society, of which the following were declared to be duly elected its officers for the ensuing year.

President—S. J. MINOR.

Vice Presidents—I. SPENCER, BAKER GUEST, LOYAL FAIRMAN, S. HENKLE, JNO. KENNEDY.

Secretary—W. G. Webster.

Treasurer—J. S. Hanna.

Board of Managers—John Taylor, John D. Smith, Benj. Henkle, S. C. Cox, Wm. M. Jenners, A. Ingram, Jesse Andrew, J. L. Pifer, H. T. Sample.

At a meeting of the Board of Managers on Tuesday evening, 26th ult. it was

Resolved, That the editors in Lafayette, be respectfully requested to publish the proceedings of the Society at its organization, with the constitution and names of members.

S. J. MINOR, *President*.

WM. G. WEBSTER, *Secretary*.

[From the Cleveland Herald and Gazette.]

CUYAHOGA COUNTY COLONIZATION SOCIETY.

At a meeting of the friends of Colonization, held at the Presbyterian Church in the city of Cleveland, on the eighth day of March, eighteen hundred and thirty-nine, Samuel Starkweather was appointed Chairman, and Sheldon Pease, Secretary. On motion, Dr. J. Weston and Messrs. T. M. and M. Kelley were appointed a committee to draft a constitution, and report the names of officers of the Society, and the committee having retired, submitted the following constitution, which was adopted:

ART. 1. This Society shall be called the Cuyahoga County Colonization Society, and shall be auxiliary to the American Colonization Society.

ART. 2. The sole object of this Society shall be, by contributions and influence, to aid in the scheme of the parent Society for colonizing free people of color of the United States, upon the coast of Africa with their own consent.

ART. 3. Any person who will subscribe this constitution, and pay annually any sum to its treasury, shall be a member.

ART. 4. The officers of this Society shall be a President, twenty-five Vice Presidents, a Corresponding Secretary, a Recording Secretary, and Treasurer, who together shall constitute a Board of Managers, any seven of whom shall constitute a quorum for business at a regularly called meeting of the Board, who shall be elected annually, at the regular meetings of the Society.

ART. 5. The annual meeting of the Society shall be held in the city of Cleveland, on the first Monday of September, the time of day and place of meeting being determined by the Board of Managers: special meetings of the Society may be held by adjournment or call of the President or Board.

ART. 6. A member may at any time withdraw his subscription by notifying the Treasurer and paying his dues.

ART. 7. Members of societies auxiliary to this, shall enjoy all the privileges of members of this Society, and upon forwarding a copy of their constitution to the Corresponding Secretary shall be recognized and allowed to vote in meetings of the same.

ART. 8. The President shall preside at all meetings of the Society or Board—or in his absence, one of the Vice Presidents.

ART. 9. The Recording Secretary shall make up an accurate account of the proceedings of the Society and of the Board; and the Corresponding Secretary shall conduct the correspondence of the Society, and shall exhibit the same, when required by the Board.

ART. 10. The Treasurer shall take charge of the funds of the Society, under such security as the Board may require, shall pay them out, on the order of the Board or Society, and shall make a statement at the annual meeting of the financial concerns of the Society, and shall report the state of the funds to the Board when required; and the books of the Treasurer shall at all times be open to the inspection of the Board.

ART. 11. The Board of Managers shall meet quarterly or oftener on the call of the President; they shall be allowed to adopt by-laws for their own government—to fill all vacancies occurring in their own body during the year—and to do all other matters and things that they may judge necessary to promote the objects of the Society—and they shall make an annual report to the Society of their proceedings during the preceding year.

ART. 12. The Society shall annually elect one or more delegates to attend the meeting of the parent Society at Washington city, and report thereto the state of the Society.

ART. 13. This constitution may be altered or amended by a vote of two-thirds of the members at an annual meeting.

The same committee who reported the foregoing constitution, also reported the following names of officers:

President—HON. JOSIAH BARBER.

Vice Presidents—Hon. J. W. Allen, R. Winslow, Esq. Hon. Reuben Wood, Hon. Nehemiah Allen, S. Starkweather, Charles Stetson, G. W. Stanley, T. M. Kelley, C. M. Giddings, D. Griffith, Harvey Rice, John W. Willey, John Blair, Henry B. Payne, Sheldon Pease, J. A. Harris, S. S. Handerson, L. Handerson, T. Ingraham, M. Kelley, Hon. F. Whittlesey, Rev. L. Tucker, D. H. Beardsley, Rev. J. H. Breck, Geo. B. Mervin.

Corresponding Secretary—J. D. Weston.

Recording Secretary—F. Randall.

Treasurer—T. P. Handy.

And thereupon, it was on motion,

Resolved, That the foregoing persons be elected to the offices designated.

On motion, the Society adjourned to meet to-morrow evening.

At a meeting of the Cuyahoga County Colonization Society, held Saturday evening, in Trinity Church, the President in the Chair, assisted by Messrs. Rice and Handerson, Vice Presidents, Rev. Mr. Pinney addressed the Society on the influence of Colonization on the negro.

On Sunday evening Rev. Mr. Pinney addressed the Society in the Baptist Church.

F. RANDALL, *Secretary*.

At a meeting of the Board of Managers, held at the American House, on Monday, the 11th of March, 1839, the President in the Chair, it was

Resolved, That the Secretary subscribe for two copies of the African Repository and the Liberia Herald, and deposit one of each in the office of the Herald and Gazette, and Mr. James' Reading Room.

Resolved, That the President be authorized to appoint delegates to the Colonization Convention, to be held at Pittsburgh on the 9th of April next.

Resolved, That the Hon. John W. Allen be requested to address this Society at the earliest convenience.

Resolved, That the thanks of the Board be tendered to Mr. Pinney for his instructive and interesting lectures on the subject of colonization.

Resolved, That the Hon. Daniel Warren be appointed one of the Vice Presidents, in place of Mr. Breck, resigned.

Resolved, That the Rev. Mr. Pinney be elected an honorary life member of this Society.

Resolved, That the proceedings of our meetings be published in the Herald and Gazette.

Adjourned till the 10th day of June next.

F. RANDALL, *Recording Secretary*.

BURLINGTON COUNTY COLONIZATION SOCIETY.

On the 5th instant a Society was formed in Burlington, N. J., called the "Burlington City Colonization Society," at which Dr. Skinner, of Liberia, attended, and delivered an address.

A Board of Officers and Managers was elected as follows :

R't. REV. GEO. W. DOANE, <i>Prest.</i>	} Board of Managers.
REV. C. VAN RENSELLAER, <i>V. Prest.</i>	
JOS. P. KING, <i>Secretary</i> .	
CHAS. KENSEY, <i>Treasurer</i> .	
CAPT. JNO. THOS. NEWTON, U. S. N.	
SAMUEL R. GUMMEN.	
W. R. ALLEN.	
JNO. ROBERTS.	
REV. JNO. S. PORTER.	

MORRIS TOWNSHIP COLONIZATION SOCIETY.

The Secretary of the Morris Township Colonization Society, writes : " Our Society was organized and placed upon an efficient basis February 22, 1837, by the election of the necessary officers for its government. The constitution declares its object to be " the emancipating and colonizing the black population of the United States in Africa, to Christianise and civilise the same through the direct instrumentality of coloured emigrants from this country." " The principles upon which the Society base its operations, are peace and temperance in aid of religion, and the prohibition of the acquisition of territory, except by fair purchase from the native princes and proprietors of the soil," &c. &c. We have now upon our list the names of 66 members, whose aggregate contributions

amount to about 51 dollars annually. In September, following the establishment of the Society, it became a subscriber for 10 copies of the "Colonization Herald," then issued semi-monthly; the amount—\$10—was forwarded, and the papers received. Besides this, the Treasurer has paid over to Mr. Daniel Moore, \$30, which is about the amount of what we have done. You will perceive that the amount of our "available" is somewhat less than the amount of subscription for one year—The balance, however, which is necessary to make up that, is now lying in the hands of the Treasurer, so that we have now, to be collected and used, about \$50."

MR. GURLEY IN OHIO.

XENIA, OHIO, FEB. 13, 1839.

TO JUDGE WILKESON,

Chairman of the Executive Committee of the Am. Colonization Society.

My Dear Sir,—It was one month on the 10th instant since I left Washington. Although I have written to the Committee several times, it has occurred to me that it might not be useless to comprise in a brief general report, what has occurred, of interest to the cause, in this period, under my observation, the amounts that may be expected in the course of a short time, from the places I have visited, and to make some suggestions as to the measures to be adopted to secure more decided favor and efficient aid to the Society from the citizens of the West.

At Wheeling, I addressed two public meetings, and found the community much interested in the scheme of Colonization. The meetings were held in the Methodist church, the clergy of all denominations gave their countenance to the cause, the Managers of the Auxiliary Society renewed their efforts, and by the generous exertions of a few friends a subscription of about \$700 was obtained, which I hope will be paid on or before the 4th of July.

At Zanesville, in this state, I was permitted to address a united meeting of the several religious denominations on Sabbath evening, in the Baptist church, from which many were obliged to retire for want of room. Another large congregation, (including a few free coloured persons) assembled in the same place on Tuesday evening to hear further statements, and replies to inquiries concerning the scheme proposed by some coloured persons; and at these two meetings collections were obtained, amounting (including some small sums afterwards added) to \$98. The Rev. Mr. Culbertson, the able President and friend of the Zanesville Colonization Society, stated that these collections would not prevent the usual annual effort to raise funds on the Fourth of July, and I feel assured that some hundreds of dollars more may be expected from our friends in Zanesville at that time.

At Columbus, I addressed five meetings on the subject of African Colonization; the first a large meeting in the Hall of the House of Representatives, many of the members of the Legislature being present, and when it was resolved to reorganize the State Society as Auxiliary to the

American Colonization Society; the *second*, of free coloured persons, who, though much prejudiced against the Colony of Liberia, appear now to regard it with interest, and to think of it as a home inviting their consideration; the *third*, a meeting of the Ladies' Society, which I trust will hereafter contribute about one hundred dollars a year to the Society; the *fourth*, a meeting of gentlemen, who revived and reorganized the State Society with bright hopes and fair prospects of success; and the *fifth*, a public meeting to awaken additional interest in the object, and which was favoured with instructive and impressive remarks from the Rev. Dr. Hoge and from Dr. Drake of Cincinnati. The subscription commenced in Columbus exceeds \$200, and will doubtless be raised in a few weeks to more than \$500. I had the pleasure, on two occasions, of conferring with the Managers of the State Society, and to observe the zeal and energy with which they are engaging in their labours for the cause.

At Granville, an interesting New England village of the West, I addressed a crowded congregation, (on Sabbath evening a week) and left our friends of the Auxiliary Society there earnestly engaged in obtaining funds, which I think will not fall short of \$100.

On Monday evening I submitted the object and wants of the Society to an audience in the flourishing town of Newark, where a Society also exists, and where a subscription was commenced, which the President assured me would not fall short of one hundred dollars.

On Tuesday I returned to Columbus, and on Wednesday went to Chillicothe, and in the evening addressed the friends of the Society, who resolved to adopt immediate measures to increase its resources. The wealth and liberality of this town afford reasons for expecting from it generous contributions.

I spent the last Sabbath in Springfield, and attended a large meeting of different denominations in the Methodist church in the evening. On Monday I met several warm-hearted ladies, who have formerly contributed to the cause, and who seem now disposed to reorganize their Society and renew their efforts. On Monday evening the Colonization Society of Clark county was reorganized as Auxiliary to the State Society, a subscription opened, and measures adopted to obtain funds for the cause. One hundred dollars (I hope double that sum) may soon be expected from this beautiful and prosperous town.

The wealthy and generous town of Xenia, at which I arrived this morning, has been for several years distinguished for its contributions to the Colonization Society. A meeting is called for to-morrow evening.

Should an able and active Agent be appointed by the State Society of Ohio, and visit and organize Auxiliary Associations in every county of the State, I have not a doubt that an annual income will be secured for the great object of the Society, of not less than ten thousand dollars.

On leaving Xenia, I propose to visit Dayton, and to be in Cincinnati on Thursday of next week. I have experienced so much hospitality and kindness, that I should find it impossible to express my gratitude (for want of space) but in general terms.

With great respect, gentlemen, your ob't. serv't.

R. R. GURLEY.

PHILADELPHIA, APRIL 15, 1839.

It will be seen, by a perusal of the various reports and other documents, in our number for this month, that the predictions made at the beginning of the year of the success of Colonization principles and measures, are in course of rapid fulfilment. The true friends of the black man now see that the best way to remove existing prejudices against his race, is to give him an opportunity of manifesting his capabilities for a successful prosecution of all the arts of civilized life, and for self-government. By no plan hitherto devised, certainly by no plan of practical adoption, can this be done so well as by Colonization, which so far from tending to promote prejudices against the coloured race, has a directly contrary bearing. Short is their mental vision who cannot see a beneficial influence on the destinies of that race in this continent, by the establishment of republican communities of its people in Africa. We would ask Dr. Channing, and others, who chose to misrepresent the aim and effect of African Colonization, to study for a little the influence on the Eastern Hemisphere by the Colonization of the Western, and they will soon learn, for from the tenor of their discourses they seem yet ignorant of, the fact, that the example of these United States—colonies, be it remembered, of Europe, has done more to elevate the people at large of that continent, and to lead them to a just appreciation of their rights, and their rulers to concede to them the exercise of those rights, than all the suggestions and reforms springing directly from within. History is clear and eloquent in this matter, and if men are wilfully blind to its lessons, recent and forcible as they are, we cannot hope that they will be accessible to any process of reasoning, even though it partook of angelic origin.

The Report of the Oneida County Colonization Society, shows that the Empire State is beginning to arouse herself to a course of action commensurate with her resources and the magnitude of the subject.

This movement, taken in connection with the following resolve of the New York City Colonization Society, promises the most auspicious results:

[From the New York Observer.]

NEW YORK STATE COLONIZATION SOCIETY.

The following resolution has been adopted by the friends of African Colonization in this city.

Whereas an official communication has been received from the Oneida County Colonization Society, and a request from the friends of Colonization in other parts of the State, suggesting the expediency of forming a Colonization society for the state of New York, therefore resolved that for the purpose of deliberating on this measure information be communicated to local societies and other friends of the enterprise in the different counties of the State, requesting them to send delegates to meet in convention in the city of New York on the 8th day of May next, at 1 o'clock, P.M., with power to organize such society if it be deemed expedient.

ALEX. PROUDFIT, Cor. Sec.

Colonization Rooms, New York, April 10, 1839.

Acknowledgments of Receipts to the 22d March, 1839, by the Treasurer of the Pennsylvania Colonization Society.

Dr. Hodge,	\$50 00	Bro't forward,	370 37
N. London Cross Roads Pres. Church,	30 00	Rev. J. B. Pinney, Collections in Western Counties,	150 00
S. C. Subscription of \$500—4th payment,	100 00	Rebecca Parker, Ohio,	10 00
Jesse Lazear, Waynesburgh,	5 00	Rev. Jno. Kell & wife,	15 00
Silas Coe,	5 00	Alex. Symington,	50 00
H. L. Pennock,	5 00	Florence Col. Soc. Wash'n Co.	14 25
Wm. Berryhill,	5 00	Female Juvenile Col. So. Phil.	5 00
G. Love,	5 00	Rev. J. B. Pinney, Agent for the Western Counties,	654 00
Amwell Bapt. Ch. Flemington, by Rev. E. Bartoletti,	3 37	Miss Edmonds, Phila.	25 00
Gen. Davis, Concord, N. H.	5 00	Mr. R. B. Davidson,	10 00
Rev. E. Burgess, Dedham, Mas.	9 00	J. Kenworthy, Brownsville,	50 00
Mrs. S. K. Ware, for Female Col. Soc., Pittsburgh,	148 00	Mr. Dungan, Treasurer Cross Creek Col. Soc. Wash'n Co.	62 50
Carried forward, 370 37		Mr. Zug, Collections,	11 00
		Total, \$1427 12	

Receipts for the Herald from February.

T. Beer	\$2	Rev. Mr. McKinstry	\$2	Mrs. Frost	\$2 00
M. Kimball	2	J. Kenworth, Lib. Her.	2	Rev. D. R. Junkin	2 60
Dr. Proudfit	2	S. Straine	2	I. Speed	2 00
Richard Bernard	2	J. Wallace	2	D. Binns	2 00
Wm. E. Hacker	2	A friend, Montgomery county	2	S. Goodell	2 00
T. Brown	2	Dr. Beatty	2	C. S. Bureau	2 00
Mr. Short	10	I. A. Jacobs (for I. Smith, S. S. Barret, Dr. J. Todd, Dr. A. Russell, William C. Crutchfield.)	10	J. Byers	2 00
A. Symington	2	Rev. I. Hassinger, for I. Donaghy, P. Hassenger, C. Winter, M. Thompson, I. Snodgrass, William Griffin,	17	I. Lawrence	2 00
W. Campbell	2	Miss Edmonds	2	B. Campbell	5 00
W. Burnett	2			Chase, Whetmore & Storrs	4 00
Miss A. Haynes	2			Capt. J. Barnet	2 00
S. Titus	4			I. Branson	4 00
L. Breck	2			E. Cresson, for subscribers in New-England	65 79
Rev. C. Van Rensselaer	2			Rev. J. Shields	2 50
Sundries	10			Mr. Scovill, Conn.	3 35
I. Hinchley	4			D. Goheen	1 58
A. Burnet	2				
G. Rice	2				
Wm. Ashmead	2				

Total, to 13 April, \$203.22.

S. COLWELL, *Treasurer.*

[From the Athenæum.]

STATE OF EDUCATION IN AUSTRIA.

By M. St. Marc GINARDIN.

I entered Austria, fully persuaded that, as far as public instruction went, it was a country of ignorant darkness. It is, on the contrary, a country in which the system of popular instruction is most widely spread. Whence, then, comes the bad reputation of Austria in reference to this subject? It is necessary to explain this in a few words, before entering on the details of the organization of its different schools.

That which constitutes the chief merit of the Austrian government, is its constant reference to consequences and results. It is an admirably ordered system, in which each part is connected with, and corresponds to, every other; a system in which all is harmony and regularity—in which there are neither inconsistencies nor opposition. It is a machine, whose parts, carefully adapted to each other, proceed with remarkable order and unity. The administration is, in all its details, organized according to the governing principle; so that neither shock, disorder, nor embarrassment arises; examine what part you may in the administration, you will find everywhere the same principles—the same maxims. The chief aim of Austrian policy is peace: it wishes the people to enjoy peace, to attain which it wishes them to enjoy happiness. It wishes to instruct them; and that instruction should be such as teaches man to avail himself of his power and the powers of nature—such as forms good artisans and workmen, not such as rouses the mind, and awakens doubt, reason, or examination. Would you become a mechanic, a manufacturer, agriculturist, architect, you may find in Austria all that is necessary for your object; schools, colleges, professors, laboratories, museums. But should you desire to become a man of letters—a public man—to reason and discuss—you must go elsewhere. The useful, rather than the beautiful—the practical, more than the theoretical—care of the body, more than of the mind, such is the fundamental maxim of Austrian government. Hence arises the nothingness of classic, and the prosperity of other studies—the pitiful obscurity of the university of Vienna, and the merited renown of its Polytechnic Institution. In Austria, men of learning, or rather letters, themselves are discountenanced. When the Emperor Francis, ten years ago, told the professors of Laybach that he disliked learned men, it was not science, but literature and letters that he reprobated. Thus explained, the phrase may still appear absurd, but it is no longer a blasphemy against all civilization. The Emperor Francis preferred science to letters—those studies which have for their object a trade or calling, to studies called liberal, which ornament and enlarge the mind. He was a partizan of useful, an adversary of classical, education. This is the true import of his speech to the professors.

The Austrian government endeavours to solve two great problems: it desires the happiness of the subject, but does not wish that he should ever aspire to those free and lofty thoughts which impart happiness and tranquillity. It desires the education of the people, but does not wish their minds to be so emboldened by development as to lead them to examine existing political institutions. Hitherto, it seems to have succeeded. Its inhabitants are rich, commerce flourishes, agriculture prospers; there is much wealth—much happiness even, if you be not too curious and refined in your speculations as to what this latter consists in. Thanks to his quiet temperament, the Austrian becomes rich, without becoming either haughty or disorderly. There is but little pride in Austria—those of the middle class acquire wealth without desiring to rival the nobility. Instruction and science are common, but the public mind is turned to the acquisition and practice of the useful arts. The people are instructed, and knowledge spreads, but they never think of inquiring the reason of established things. There is ease without assumption, education without any desire of discussion or inquiry. Never before have wealth and intelligence—the two great powers of the social state—been

regulated and managed with more art and skill,—never have their advantages been more (adroitly separated from their abuses. To this system there is but one objection—how long will it endure? Is not that which she now enjoys the golden age of Austria? Has not everything reached the utmost maturity? Has not this system of administration, full of the spirit of Joseph II., given equality to all, without being in the least liberal? this wealth of the people, without tumult and without desire of liberty—this system of instruction, without desire of inquiry—all that agree and combine thus happily together—have they not reached their most perfect development?

It is easy to see, after what has been said, that Austria is, in a manner, the country of that intermediate instruction which prepares men for practical and useful professions in society. But before we touch upon the intermediate instruction, let us say a few words of the primary, and see how it is organized.

Primary instruction is, from its nature, general. It applies to every one. But in proportion as it is raised, it ought also, according to Austrian principles, to become special, in order to avoid the danger of becoming vague and superficial. This progressive transformation from primary and general to special instruction, is what we would particularly notice.

Asylums.—The education of the people ought to commence in these. There are some in Austria, but they have not been long established: those of Vienna only date from 1831.

Public Schools.—The asylums retain children until the age of five years. At this age, they enter a school, and remain there until the end of their twelfth year. Parents are obliged to send their children to them. The law, in this respect, enters minutely into all details, that no one may be able to free himself from the obligation. There is, in every parish, a list of all the children, and this list is compared with the registry of births. A child who completes his fifth year in the midst of the scholar year, and who only enters the school at the commencement of the following year, can only leave it after he has passed his twelfth year. It is forbidden to take into service any labourer or servant who does not show a certificate from the curé of the parish in which he went to school, stating that he had done so, had been instructed in religion, and gone through the prescribed examination. Here we see the precautions taken by the law to enforce the obligation of sending children to school. There is a still more remarkable article relative to children who work in manufactories. Every one is aware of the complaints raised in England concerning the unhappy fate of these children, and how much philanthropy has been shocked by their sufferings. In Austria, law has effected what philanthropy desired. With regard to children who work in manufactories, it is necessary to guard against their growing up in ignorance, and also that such manufactories should not want the number of hands necessary, or the poor be deprived of their livelihood. It is therefore enjoined to send children to evening schools, whether on Sunday or holidays, where they receive instruction from the clergyman and master, at the expense of their employer and parents. It is, above all, forbidden to take a child into employment before the age of eight years. Every year, the clergyman of the parish sends in a report to the inspector of the schools of the district, on the state of the education of these children. The

inspector sends it to a magistrate of the assembly, who consults a physician on it, and then sends it, with his own observations, to the governor of the province.

The "*Manual*" of the schools lays down with preciseness what is to be learned and taught in the elementary schools. Here, we perceive the Austrian spirit, which does not attempt concealment of its designs or intentions.

In the elementary schools, the children are divided into two classes. In the first, they are taught catechism, alphabet, spelling, reading of printed and written characters, writing, and ciphering: this class continues for two years. In the second, they learn to write and read, religious instruction is given; they are taught to write from dictation, to cipher, and compose. This is all. Then come rules and regulations for the teachers. Further on, amongst advice as to the intellectual direction of children, these words are found:—"It is not necessary to give them other ideas than those which belong to men of their class in life, or to awaken in their minds other opinions than those fit for their rank. Above all, they should be accustomed to obey and respect authority, and respect should form the motive of their obedience: example, in this case, will be the best lesson. The books used in the schools should contain examples likely to affect their minds, but the master must attend to its development. Priests are, above all, charged with this, for to the clergy belongs the forming of the people's morals."

Thus, we see the aim of the Austrian government is not to impede the development of the mind of the people, but to direct and lead it. This toleration of knowledge, provided it be directed as it wishes, shows itself even in the instruction given to masters. "Memory (says the '*Manual of Schools*') is the chief faculty of children; it is, then, especially requisite to form the memory which is to be made use of, yet let us not forget that memory is not the only thing to be attended to, but that it is also necessary to be careful of the instruction of the mind and heart."—Austria seems to remember, more than any other state, the influence which the ancients believed education to have on society; and she has formed her schools with the intent that the subject should be formed, during childhood, such as she wishes him to be and remain through life. To blame this arrangement, is to blame the government, for the spirit in each is the same. Education and policy are not here, as in other states, at variance. In Austria, whether it be good or bad, everything harmonizes.

Primary Superior Schools.—These schools succeed the elementary, and are of two kinds—those for three classes, and those for four. The elementary schools form the two first classes of the superior schools, which form, in this way, but a third and fourth class. The elementary and superior schools are not different establishments, but different degrees in the same establishment. The subjects for instruction in the superior school are religion, (comprising the history of the Bible and the Gospels,) reading, writing, spelling, arithmetic, German grammar, exercises in composition; and, for such children as are afterwards to enter the "Gymnasium," reading and writing of Latin. This third class completes the system of elementary instruction. With the fourth class commences the intermediate instruction, which is on another system. In every department there are schools such as the above, consisting of four classes.

In the fourth class, pupils are prepared for the trade they are to follow, and remain in this class two years. The objects of instruction are religion, the higher branches of arithmetic, exercises in composition, geometry, mechanics, architecture, natural history, geography, physics, drawing of flowers, ornaments, machines, and plans. Such are the different subjects of instruction in the primary schools; and they are worthy of notice, as displaying that desire for practical utility which characterizes the public instruction of the Austrians. Instruction in religion is to be conformable to, and regulated by, the catechism, which the pupil is required to commit to memory. In reading and writing, a moderate proficiency suffices. In teaching grammar, it is forbidden to enter into philosophical definitions of the different parts of speech. In the third and fourth classes of the primary schools, nothing is to be taught which has not some connexion with that already learnt. It is necessary only to give the understanding more liberty, and then leave it to develop itself; and, as the mania for universal knowledge is nowhere more useless than in ordinary life, where *good sense* is the most especial requisite, the teachers are to guard against instilling this dangerous mania: they are to exercise the memory of their pupils, and to accustom them to judge of things properly. The elementary and primary schools of three and four classes form, under the name of German schools, what is called popular instruction in Austria. Popular instruction is obligatory—the intermediate and higher branches are not.

Practical Schools.—That which distinguishes these schools from the superior, is not merely their giving a more special education, but that they are not obligatory. On leaving the fourth class of the primary superior school, the young man may, at the discretion of his relatives, enter the gymnasium, if he wishes to receive a polite education, or the practical school, or he may embrace at once some profession. If he is capable and willing to become a man of letters, the gymnasium is open to him; if he wish to become a merchant, he may enter the *practical* school; and if he wishes to advance still further, there are the institutes of Prague and Vienna; but no advancement from one school to another is permitted, before it is ascertained, by the strictest examination, that the pupil be fit for such change. The object of these examinations is, to prevent the children from advancing to the study of new matters, before they thoroughly comprehend the subordinate branches which precede and support them. It is in this way only that true and solid instruction can be carried on.

This system is, then, far from discountenancing talent: it gives force to the mind, and is for the advantage of both the pupil and society. At each step everything is calculated to prevent the growth of "*demi-savants*." Nor is ignorance in religious matters allowed. Thus, in those examinations which precede advancement from one school to another, religion forms the first and most important part. If the clergyman find the pupil not so advanced in religious as in other branches of learning, he may refuse him the certificate necessary for his admittance into a superior class.

Such is, in a few words, the system of the "*écoles usuelles*" (Real-schulen) in Austria. These schools, without being obligatory, are linked to the superior schools, and these, in their turn, to the Polytechnic Institutions, of which there are two celebrated—namely, those of Prague and Vienna, the latter of which has in Germany a high reputation.

[From the Farmers' Cabinet.]

THE DAIRY.

ON THE MANAGEMENT OF THE DAIRY, PARTICULARLY WITH RESPECT TO THE MAKING AND CURING OF BUTTER.

By Dr. James Anderson.

When a dairy is established, the undertaker may sometimes think it his interest to obtain the greatest possible *quantity* of produce, sometimes it may be more beneficial for him to have it of the *finest quality*, and at other times it may be necessary to have both these objects in view, the one or the other in a greater or less proportion; it is therefore of importance he should know how he may accomplish the one or the other of these purposes, in the easiest and most direct manner.

To be able to convert his milk to the highest possible profit in every case, he ought to be fully acquainted with every circumstance respecting the manufacture, both of butter and of cheese; as it may in some cases happen that a certain portion of that milk may be more advantageously converted into butter than into cheese, while another portion of it would return more profit if made into cheese. It is not, however, intended in the present essay to enter into this wide discussion. Here, it is only proposed to treat of the manufacture of butter, leaving the subject of cheese-making to some other person to treat of, who is more conversant in that department than the author of this essay.

The first thing to be adverted to in an undertaking of this nature is, to choose cows of a proper sort. Among this class of animals, it is found by experience, that some kinds give milk of a much thicker consistence, and richer quality than others; nor is this richness of *quality* necessarily connected with the smallness of the *quantity*, yielded by cows of nearly an equal size; it therefore behoves the owner of a dairy to be particularly attentive to this circumstance. In judging of the value of a cow, it ought rather to be the quantity and the quality of the *cream* produced from the milk of a cow in a given time, than the quantity of the milk itself. This is a circumstance that will be shown in the future to be of more importance than is generally imagined. The small cows of the Alderney breed afford the richest milk hitherto known; but individual cows in every country may be found, by a careful selection, that afford much thicker milk than others; these, therefore, ought to be searched for with care, and their breed reared with attention, as being peculiarly valuable.

Few persons who have had any experience at all in the dairy way can be ignorant, however, that in comparing the milk of two cows, to judge of their respective qualities, particular attention must be paid to the time that has elapsed since their calving; for the milk of the same cow is always thinner soon after calving, than it is afterwards; as it gradually becomes thicker, though generally less in quantity, in proportion to the time the cow has calved. The colour of the milk, however, soon after calving, is richer than it afterwards becomes; but this, especially for the first two weeks, is a faulty colour that ought not to be coveted.

To make the cows give abundance of milk, and of good quality, they must at all times have plenty of food. Grass is the best food yet known for this purpose, and that kind of grass which springs up spontaneously, on rich dry soils, is the best of all.* If the temperature of the climate be

*So little attention has hitherto been bestowed on this subject, that I do not know of any regular set of experiments that have ever yet been made with a view to ascertain

such: as to permit the cows to graze at ease throughout the day, they should be suffered to range on such pastures at freedom; but if the cows are so much incommoded by the heat as to be prevented from eating through the day, they ought in that case to be taken into the cool shades for protection, where, after allowing them a proper time to ruminate, they should be supplied with abundance of green food fresh cut for the purpose, and given to them by hand, frequently, in small quantities, fresh and clean, so as to induce them to eat it with pleasure.* When the heat of the day is over, and they can remain abroad with ease, they may be again turned into the pasture, where they should be allowed to range with freedom, all night, during the mild weather of summer.

Cows, if abundantly fed, should be milked three times a day, during the whole of the summer season; † in the morning early, at noon, and in the evening, just before night-fall. In the choice of persons for milking the cows, great caution should be employed; for if that operation be not carefully and properly performed; not only the quantity of the produce of the dairy will be greatly diminished, but its quality also will be very much debased; for if all the milk be not thoroughly drawn from a cow when she is milked, that portion of milk which is left in the udder seems to be gradually absorbed into the system, and nature generates no more than to supply the waste of what has been taken away. If this lessened quantity be not again thoroughly drawn off, it occasions a yet farther diminution of the quantity of milk generated; and so on it may be made to proceed in perpetual progression from little to less, till none at all is produced. In short, this is the practice in all cases followed, when it is meant to allow a cow's milk to dry up entirely without doing her hurt. In this manner,

the effects of any of the natural grasses that spontaneously spring up in abundance on our fields, either on the *quantity* or the *quality* of the milk of cows, and few that have been attempted, even with regard to those plants that have been cultivated by art as green forage for them; though it be well known that some particular kinds of plants strongly affect the taste, and alter the quality of particular products of milk. It is indeed, in all cases, confidently asserted, that old pastures alone can ever be made to afford rich butter or cheese. This, however, I know from my own repeated experience to be a popular error, as I have frequently seen much richer butter made by one person from cows that were fed in the house chiefly with cut clover and rye-grass, than that which was made by others, where the cows were fed on very rich old pastures. Mankind are in general disposed to throw the blame of every failure upon some circumstance that does not reflect on themselves as bad managers. Hence it is that the grass of a farm is often blamed for the want of richness of the butter produced upon it; when, if the circumstances were fully investigated, it would be found to be occasioned by the unskilfulness of the dairy-maid, or the want of attention in the choice of proper cows.

*In very warm climates, where the heat is extremely oppressive to cows, and the flies are exceedingly troublesome, sheds open on one side, the roof being only supported there by pillars, would not afford them such effectual shelter as they would require. In these cases, the sheds should be walled up on both sides, and be left open only at the two ends, which, if properly placed, would produce a continued stream of air throughout the whole building, that would prove highly salutary to the cattle.

†If cows be milked only twice in the day, [24 hours] while they have abundance of succulent food, they will yield a much smaller quantity of milk in the same time, than if they be milked three times. Some attentive observers I have met with, think a cow in these circumstances will give nearly as much at *each time*, if milked three times, as if she were milked only twice. This fact, however, has not, that I know of, been ascertained by experiment. There can be no doubt but they give more, how much, is not ascertained; nor whether it would be advantageous in any case to milk them four times, or oftener; or what effect frequent milking produces on the *quality* of the milk.

therefore, the profits of a dairy might be wonderfully diminished; so that it much behoves the owner of it to be extremely attentive to this circumstance, if he wishes to avoid ruin. It ought to be a rule without an exception, never to allow this important department to be entrusted, without control, to the management of hired servants.* Its importance will be still more manifest from what follows:

In the management of a dairy, the following peculiarities respecting milk ought to be very particularly adverted to; some of them are, no doubt, known in part to attentive housewives, but they never yet, I have reason to believe, have been adverted to as their importance deserves; and by many have never been thought of at all. I put them down in the form of aphorisms, that they may be the more adverted to, and the easier retained.

APHORISM I.

Of the milk that is drawn from any cow at one time, that which comes off at the first is always thinner and of a much worse quality, than that which comes afterwards, and the richness goes on continually increasing to the very last drop that can be drawn from the udder at that time.

Few persons are ignorant, that milk which is taken from the cow last of all, at milking, which in this country is called *stroakings*, is richer than the rest of the milk—but fewer still are aware of the greatness of the disproportion between the quality of the first and the last drawn milk from the same cow at one milking. The following facts respecting this circumstance were ascertained by me many years ago, and have been confirmed by many subsequent experiments and observations.

Having taken several large tea-cups, exactly of the same size and shape, one of these tea-cups was filled at the beginning of the cow milking, and the others at regular intervals till the last, which was filled with the dregs of the *stroakings*. These were each weighed, the weight of each cup being settled, so as to ascertain that the quantity of milk in each was precisely the same; and from a great number of experiments, frequently repeated, with many different cows, the result was in all cases thus:

1. The quantity of cream obtained from the first drawn cup was, in every case, much smaller than from that which was last drawn; and those between afforded less or more, as they were nearer the beginning or the end. It is unnecessary here to specify these intermediate proportions; but it is proper that the reader should be informed, that the quantity of cream obtained from the last drawn cup, from some cows, exceeded that from the first, in the proportion of *sixteen to one*. In other cows, however, and in particular circumstances, the disproportion was not quite so great; but in no case did I find it fall short of the rate of *eight to one*. Probably, upon an average of a great many cows, it might be found to run at *ten or twelve to one*.

*Cows should always be treated with great gentleness, and soothed by mild usage, especially when young and ticklish, or when the paps are tender; in which last case, the udder ought to be fomented with warm water before milking, and touched with the greatest tenderness, otherwise the cow will be in danger of contracting bad habits, becoming stubborn and unruly, and retaining her milk ever after. A cow never lets down her milk pleasantly to the person she dreads or dislikes. The udder and paps should always be washed with clean water before milking; but care should be taken that none of that water be admitted into the milking pail.

2. The difference in the *quality* of the cream, however, obtained from these two cups, was much greater than the difference in the *quantity*. In the first cup the cream was a thin tough film, thinner and perhaps whiter than the paper on which I write; in the last, the cream was of a thick *butyrous* consistence, and of a glowing richness of colour, that no other kind of cream is ever found to possess.

3. The difference in the quality of the *milk* that remained after the cream was separated, was perhaps still greater than either in respect to the quantity or the quality of the cream. The milk in the first cup was a thin bluish liquid, like as if a very large proportion of water had been mixed with ordinary milk; that in the last cup was of a thick consistence and yellow colour, more resembling cream than milk, both in taste and appearance.

From this important experiment it appears, that the person who, by bad milking of his cows, loses but half a pint of his milk, loses, in fact, about as much cream as would be afforded by six or eight pints at the beginning, and loses besides that part of the cream which alone can give richness and high flavour to his butter. Many other useful corollaries may be drawn from it, which I do not at present stop to enumerate. Some of them will occur in the sequel.

APHORISM II.

If milk be put up in a dish and allowed to stand till it throws up cream, that portion of cream which rises first to the surface is richer in quality, and greater in quantity, than what rises in a second equal portion of time; and the cream that rises in the second interval of time is greater in quantity and richer in quality than that which rises in a third equal space of time; and that of the third than the fourth, and so on, the cream that rises decreases in quantity, and declines in quality continually as long as any rises to the surface.

My experiments not having been in this case made with so much accuracy as in the former, I have not been enabled to ascertain the difference in the proportion that takes place in equal portions of time; but they have been so often repeated as not to leave any room to doubt the fact; and it will be allowed to be a fact of no small importance in the management of the dairy. It is not certain, however, but that a greater *quantity* of cream may, upon the whole, be obtained from the milk by taking it away at different times, but the process is so troublesome as not to be counter-balanced by the increased quantity obtained, if indeed an additional quantity be thus obtained, which is not as yet fully certain.

APHORISM III.

Thick milk always throws up a smaller proportion of the cream it actually contains to the surface, than milk that is thinner, but that cream is of a richer quality; and if water be added to that thick milk it will afford a considerably greater quantity of cream than it would have done if allowed to remain pure: but its quality is at the same time greatly debased.

This is a fact that every person attentive to a dairy must have remarked; but I have never heard of any experiment that could ascertain either the precise amount of the increased quantity of cream that might thus be obtained, or of the ratio in the decrease of its quality; but it ascertains the effects at least of mixing water with the milk in a dairy; and the knowledge of this fact will enable attentive persons to follow that practice which they think will best promote their own interest.

APHORISM IV.

Milk which is put into a bucket or other proper vessel, and carried in it to any considerable distance, so as to be much agitated and in part cooled before it be put into the milk-pans to settle for cream, never throws up so much nor so rich cream, as if the same milk had been put into the milk-pans directly after it was milked.

In this case it is believed the loss of cream will be nearly in proportion to the time that has elapsed, and the agitation it has sustained after being drawn from the cow. But I am not as yet in possession of any experiments that sufficiently ascertain how much is to be ascribed to the time, and the agitation, taken separately. On every branch of agriculture, we find experiments wanting at each step we advance in our inquiries. The labours of no one man can complete the whole; but it is the duty of every inquirer to point out as he goes along where they are wanted.

The worthy man of whose history a few anecdotes are given below, is said to be still alive, in one of the South Eastern Counties in Virginia. He was kidnapped in Africa at the age of seven years. The account from which the subjoined is copied, was published in the Richmond Watchman.

THE VIRGINIA NEGRO PREACHER.

A very striking characteristic of the African Preacher is, solicitude for the prevalence of pure and undefiled religion. No one, who made the attempt, ever failed to interest him deeply on the subject of missions. I have seen the tear roll down his dark and furrowed face, as he listened to some thrilling statement respecting the spread of the gospel among the heathen. I doubt whether any man ever prayed with more fervor than he, 'Thy kingdom come, thy will be done on earth as it is in heaven.'

On one occasion, after listening with profound attention and deep emotion, to a statement of a discouraging character respecting the state of religion in a neighbouring county, he said, "There seems to be great coldness and deadness on the subject of religion every where. The fire has almost gone out, and nothing is left but a few *smoking chumps, lying about in places.*" How striking is the idea of one's having just religion enough "*to smoke,*" but not to *burn!* No light—no heat—only a little smoke! Why may not the figure be extended, and the whole church of God, in this latter day, considered as a once beautiful city, now reduced to a heap of mouldering ruins.

Speaking of the causes of a low state of religion, he said, "Christians don't love one another enough. They don't *keep close enough together.* They are too much like fire coals scattered about over a large hearth. Coals in that condition, you know, soon *die out.* Only gather them together, and they at once become bright and warm again. So it is with Christians. They must be often together, in the church, and at the prayer meeting, and they must help one another."

His attention has repeatedly been called to the plan of colonizing the free blacks on the coast of Africa. He always says promptly, that it will never answer, unless the natives are properly guarded and restrained. Young as he was when taken away from that country, he seemed to have formed a correct opinion of the African in general. Comparing their superstitious practices and degraded condition with the inestimable privileges enjoyed under the Christian system, he has often been heard devoutly to thank God, that he had been brought to America. "For," he would say, "coming to the white man's country as a slave, was the means of making me free in Christ Jesus." He often speaks, with tears, of having seen his parents prostrate themselves before the rising sun, and adore him as their god. He distinctly recollects being forced by violence to participate in these idolatries. And many a time, as he would refer to these sad and sorrowful scenes, have I seen his whole frame agitated with emotion. And then he would ordinarily say, "If I were only young enough, I should rejoice to go back to Africa, and preach the gospel to my benighted countrymen; but;" he would add, "it would be a great trial to have to live where there are no white people."

Perhaps no Christian grace shone more brightly in his character than humility. His dwelling is a rude, uncomfortable log cabin—his apparel of the plainest, and even coarsest materials—and yet no one ever heard a murmur of complaint from his lips. Like the Shepherd of Salisbury Plain, his gratitude for what he has, precludes all anxiety for what he has not. The tones of his voice, the expression of his countenance, together with every word and every action, proclaimed, that in true lowliness of mind, he esteemed others better than himself.

His life has been one of no little toil and suffering. Perhaps the most imprudent step he ever took, was in marrying a woman, who was in no proper sense a help meet for him. Without religion—without any sort of mental culture—inclined with a large family of children, and surrounded by an extensive circle of other relatives, she only served to burden him with a multitude of domestic cares, sufficient to have crushed the spirit of any ordinary man. These people were profligate and idle; he industrious and economical. They hung around and imposed upon him most shamefully. Often would they filch from him the products of the labour of his own hands, and then add insult to injury, by the grossest personal unkindness, and even cruelty. But all this only served to give additional brightness and beauty to his piety. Pure gold only shines the more on being rubbed. So also with pure and undefiled religion. His thoughts, his affections, his aims, were all lifted so far above the din of domestic strife, that it seldom or never disturbed his equanimity, even for a moment. The dreariness of his home on earth, only served to make him sigh more deeply for that "house not made with hands, eternal in the heavens."

Alluding, on one occasion, to these trials, he said, "I am such a *hard headed*, disobedient child, that I need a whipping every day."

At one time a woman gave him a long account of a remarkable dream she had had, and desired his opinion on the subject. To this he replied, "The Scriptures do tell us something about dreams, but nowhere, that I remember, of any one converted by a dream, or converted when he was asleep. I can understand people a great deal better, when they tell me of what they say and do when they are awake—and when they talk about a work of grace in their hearts."

There lived in his immediate vicinity, a respectable man, who had become interested on the subject of religion, and who had begun with some earnestness to search the Scriptures. He had read but a few chapters when he became greatly perplexed with some of those passages, which an inspired apostle has declared to be "hard to be understood." In this state of mind, he repaired to our preacher for instruction and help, and found him at noon, on a sultry day in summer, laboriously engaged hocking his corn. As the man approached, the preacher, with patriarchal simplicity, leaned upon the handle of his hoe, and listened to his story. "Uncle Jack," said he, "I have discovered lately that I am a great sinner, and I have commenced reading the Bible, that I may learn what I must do to be saved. But I have met with a passage here, (holding up his Bible) which I know not what to do with. It is this, 'God will have mercy upon whom he will have mercy, and whom he will, he hardeneth.' 'What does this mean?' A short pause intervened, and the old African replied as follows: "Master, if I have been rightly informed, it has not been more than a day or two since you began to read the Bible; and if I remember rightly, that passage you have mentioned, is *away yonder in Romans*. Long before you get to that, at the very beginning of the Gospel, it is said, 'Repent, for the kingdom of heaven is at hand.' Now, have you done with that? The truth is, you read *entirely too fast*. You must begin again, and take things as God has been pleased to place them. When you have *done* all that you are told to do in Matthew, come, and we'll *talk* about Romans." Having thus answered, the old preacher resumed his work, and left the man to his reflections. Who does not admire the simplicity and good sense which characterized this reply? Could the most learned Polemic more effectually have met and disposed of such a difficulty? The gentleman particularly interested in this incident, gave me an account of it with his own lips. He still lives, and will in all probability see this statement of it. Most readily will he testify to its strict accuracy, and most joyfully will he now say, as he said to me then, "It convinced me most fully of the mistake into which I had fallen. I took the old man's advice, I soon saw its propriety and wisdom, and hope to bless God forever, for sending me to him."